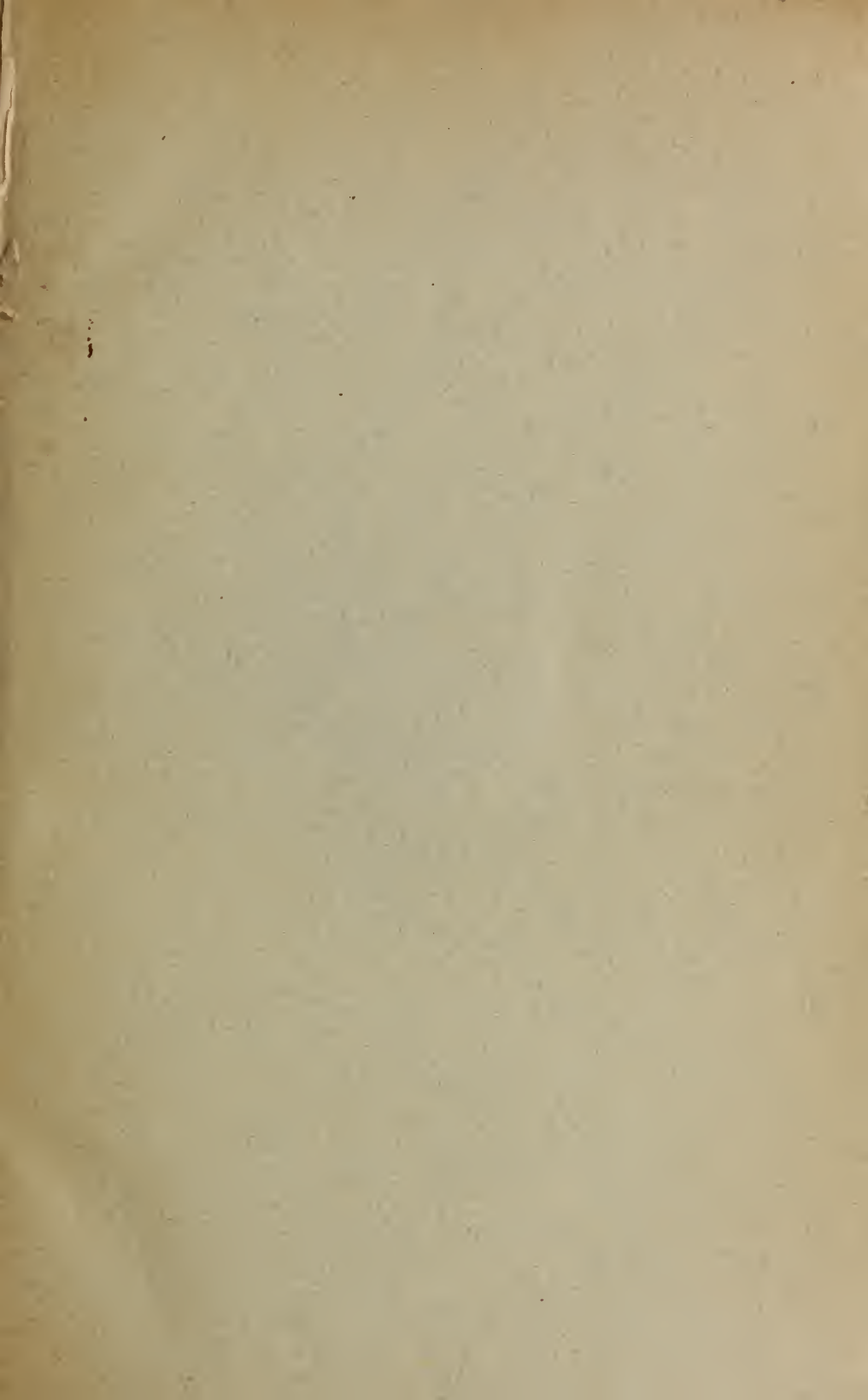






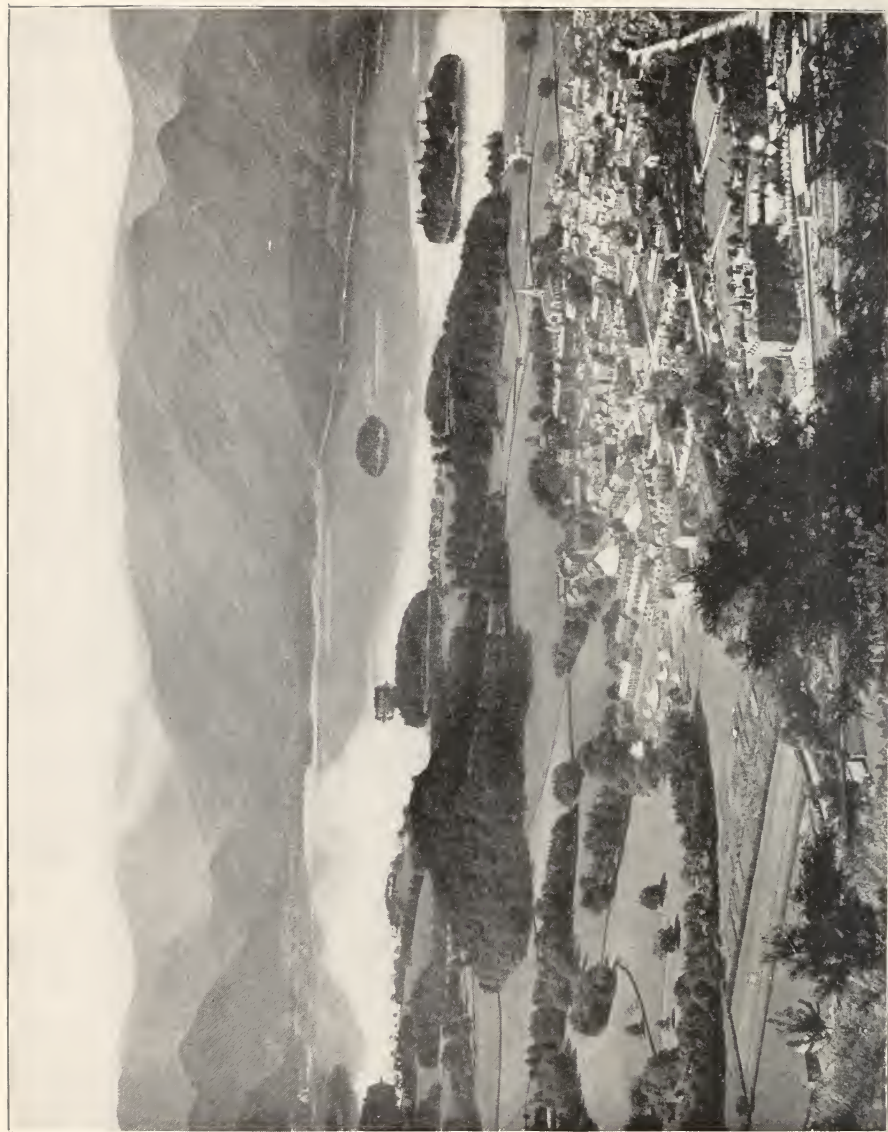
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## SPIRITUAL MOVEMENTS OF THE HALF CENTURY— KESWICK TEACHING AND METHODS.

BY THE EDITOR-IN-CHIEF.

We are taught in the New Testament that truth and error find their allies in the manner and method of conduct as well as in formal teaching. Mute surroundings are vocal with testimony; the chosen symbols of holy influence are salt and light; the presence of a good man, and many other things beside speech, bear witness to the truth; and the personality of a wicked or worldly man has an influence of its own quite apart from his utterances.

The "Keswick" movement has already received ample notice in these pages as one of the most conspicuous developments of the last half century. But at the time when the former paper appeared which treated this subject (February, 1897), the writer, tho he had been often in Great Britain, and in close contact with Keswick leaders, had never been present at one of those famous conventions, which have made the English Lake district more historic than the "Lake School" of poets had already done. He acted the part of an impartial but interested observer, watching from without the influence exerted upon the religious thought and conduct of many thousands who felt and acknowledged the power of Keswick teaching; and having been convinced of the Scriptural character and spiritual wholesomeness of this doctrine, and the practice everywhere found link to it, he unhesitatingly gave to it as emphatic an approval as his individual judgment could carry. Moreover, the writer had been invited, in different quarters, both to address and to conduct meetings "for the deepening of spiritual life," and, as far as other duties allowed, such invitations had always been accepted, as they will be in

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\* This periodical adopts the Orthography of the following Rule, recommended by the joint action of the American Philological Association and the Philological Society of England:—Change **d** or **ed** final to **t** when so pronounced, except when the **e** affects a preceding sound.—PUBLISHERS.

future. This still further identified him with the Keswick movement, as, in a sense, a witness to its value and power.

Last April an important convention was held in London, England, at which the leading Keswick teachers of the city and vicinity gave careful and candid expositions of the truth which they hold and advocate. Part of the purpose of such convention was to furnish, in the metropolis of the world, an authoritative statement of this teaching, correcting misapprehension, and bringing these precious and vitalizing truths into touch with many who had never been at Keswick itself during the convention week. The way was singularly and providentially opened for the editor of this REVIEW to attend this London convention, and then to remain in England, holding a series of meetings, until the Keswick gathering itself; so that a visit of some four or five months abroad had its beginning and ending in connection with these two memorable weeks, each of which was occupied with the advocacy of these grand truths of grace and godliness. The opportunity referred to was gladly embraced, for there were some doubts that only such personal attendance at Keswick meetings could dissipate, and there was a strong desire "to spy out the land" and find out what weak points, if any, there were in the teaching now inseparable from the name of Keswick.

This recent visit to Britain inspires a second paper upon the Keswick movement, which is written after opportunities of a rare character for close investigation and observation. Not only was the editor-in-chief present at both these larger conventions, but at smaller ones in the interval, at Dublin and other places, where he himself was one of the speakers. The whole period of four months was passed either in public or private contact with men and women who have been most closely linkt with this movement; and the result of careful study, both of the formal teaching and the actual tendencies of the doctrine, was most satisfactory, confirming the opinion, previously affirmed in these pages, that this class of truths furnishes the great corrective remedy for the unspiritual drift of our day, and the great educative force for lifting spiritual life to a higher level. No one could come under the influence of a Keswick convention, in a receptive spirit, without feeling its power, and without an unspeakable yearning to have it essentially reproduced elsewhere, not as a mere adjunct to some already existing conference of Bible students or Christian workers, but transplanted with all its main characteristics, lest there should be lost any of the peculiar features which give it its unique power of impression, and without any one of which it would cease to be what it is. The object of the present paper is to give the reader a glimpse, if possible an insight, into *what it is* which makes Keswick such a force in modern spiritual life. The impression left preeminently by the meetings both at London and at Keswick is that

the *teaching* is not to be accurately judged apart from certain conspicuous surroundings which characterize the assemblies, and which give a unique character to the whole convention. Indeed, it may be doubted whether the verbal teaching is even the *main* feature of the Keswick movement.

This statement is put in this rather startling form partly for the purpose of compelling attention to some matters quite apart from the direct instruction given in the addresses. One may read the whole series of addresses as reproduced *verbatim* in the "Life of Faith," so ably edited, and yet miss what to us was the most conspicuous charm of the Keswick assemblies—the very *aroma* of the flower. It is quite common for persons who have little knowledge of the matter to refer to this teaching as a mere "school" of religious opinion, dismissing it as one of many modern types of doctrine, somewhat akin to some one of the observed tendencies of thought which differentiate one theological school from another. This is a great mistake. Keswick stands for a great deal more than the truth, orally proclaimed from its platform or promulgated through the press, and it is this other side which we wish now to bring to public notice for the comprehensive understanding of the matter, and for the many deeply instructive lessons which are involved.

First of all, it may be well to refute a misconstruction which we can not but account as simply the fruit of misapprehension, and which we find embodied in the following paragraph from a prominent religious newspaper:

"The Keswick movement in some localities has run into excesses, has caused divisions in churches, has produced self-righteousness, and caused men and women to say, by their actions, to fellow-Christians, 'Stand aside, for I am holier than thou.' This does not come from the indwelling of the Spirit of God; is the exact opposite of the results of the ministry of the Holy Spirit, for the Spirit Himself has declared through an inspired Apostle that 'the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, meekness.' The people who declare themselves to be of such superior spirituality that they can no longer be associated with the membership of a Christian church are misled and mistaken, and are not led by the Holy Spirit."

It is one remarkable fact in connection with this movement that it has never been found to cause "divisions in churches," not a man or woman ever being known, through its influence or under its teaching, to leave one communion for another. In fact, one of the conspicuous results has been that those who at Keswick meetings find newness of life, rather incline to stay where they are, ecclesiastically, and seek to infuse new life into dead and formal service. If Keswick teaching "produces self-righteousness and causes men and women to say 'Stand aside, I am holier than thou,'" we have not met a single such case. In fact, again, it is one of the most notable fruits of this teaching

that it produces *humility*, and considerate *charity* for others. As it insists that holiness is the result, not of a prolonged and persistent self-effort, but of a simple appropriation of Christ as the victor over evil, the whole tendency is to make men and women humbler, by reason of the conscious inadequacy of their own endeavors, and their entire dependence on the Spirit of God. Those who are most conspicuous, as both exponents and examples of this teaching, are like the late Dr. A. J. Gordon, the last to assert their own sanctity. None of them would be otherwise than shocked, if any others should ascribe to them holiness or perfection. They repudiate all such epithets, and are the more lowly in mind as they become the more lofty in aim and pure in heart.

It may seem strange to affirm it, but there are at least a dozen things in regard to which Keswick is a standing protest or witness, or both, and which are entirely aside and apart from the verbal utterances of its platform, but without which those utterances would be shorn of their real effectiveness. It may be well to enumerate, though there are some things which evade analysis and defy description.

The methods and measures inseparable from a true Keswick convention are, we repeat, quite as important as the men who teach, or the truth formally taught; and they bear quite as distinct a stamp of peculiarity and individuality. For example, let us take careful note of the following particulars:

1. Direct dependence on Divine guidance. No step is taken, even in minute matters, without first referring it to God to know His will.

2. Absolute independence of human patronage: no alliance sought with great names, the rich, the nobly born, the leaders of human thought.

3. Singular indifference to mere numbers, no emphasis being placed upon crowds as a sign of success or blessing, or as the measure of encouragement.

4. Consequently, no catering to popularity; nothing is done simply to make the meetings "draw." There is no savor of sensationalism, however mild.

5. No reliance on eloquent speaking, as such. No program of speakers or subjects is ever published. Even the speaker's program gives no hint of *topics* to be treated.

6. The platform is one of *witness*. No speaker is asked to take part because of fame, learning, or eloquence, apart from a definite experience of blessing, which gives him authority to bear a testimony.

7. A definite result is uniformly sought in the practical life of the hearer, toward which all else is directed. Hence a definite type and order of teaching, the truth being presented, not at random, but with reference to its bearing on this result.

8. Immediate, visible, decisive action on the part of the hearer is

urgently insisted upon—a surrender to God at once—prompt renunciation of known sin and obedience to known duty. Hence, much prominence is given to after-meetings.

9. Sacred song, as an aid to worship and teaching. Perfectly simple and congregational singing, and always chiefly, if not solely, with reference to the impression of the Word; not an independent *attraction*, but a subordinate *adaptation*, preparing for, or following up, the truth taught.

10. Confidence in the Holy Spirit's presence and guidance. The pervading impression is that God has control, and hence one is prepared for that remarkable emphasis laid upon public and private waiting on God in prayer, which is seldom found elsewhere.

11. No appeal for money, even to meet expenses, save through boxes provided for voluntary offerings, it being a fundamental law of Keswick teaching to rest on God for means to carry on His work, rather than to look to monied men and women.

12. All Christian disciples recognized as one body in Christ, and every one members one of another; only the essentials of Christian doctrine being made prominent, without regard to minor differences.

The meetings are not controlled by any one man, but by a committee and council of godly men and women, who are in hearty agreement as to all the foregoing positions. Keswick is the main annual center for gatherings in the end of July, but during all the weeks of the year, at various points in the United Kingdom, local conventions, for the deepening of spiritual life, are held under the direction of the Keswick leaders and teachers; and men and women go as missionaries both to home and foreign fields to spread the knowledge of these truths, and encourage the simple apostolic methods so blessed of God.

It needs but a glance to see that, however important the teaching at Keswick, these *methods of conduct are no less essential to the whole movement as such*, and the writer's conviction grows daily stronger that, if there is to be a counterpart and not a counterfeit of the Keswick movement in America, it must *begin* from the beginning, upon a basis of its own. The methods in vogue at most of the existing religious gatherings, both in America and elsewhere, however justifiable, are certainly in marked contrast. For example, we generally find dependence on organization, numerical strength, and secular attractions; every effort is made to draw the crowds, there is an announced program of speakers, if not of subjects; music is a studied attraction, sometimes a performance by professional artists, and singing is cultivated as a matter of art; constant effort is made to get famous, prominent, eloquent and popular speakers, and the element of witness is not emphatic, or generally even essential. Whoever thinks of limiting the choice of speakers to those who have

a definite experience, along a certain line of testimony? And how often are parties admitted to the platform of our summer gatherings, who are known as holding doubtful doctrine, if not encouraging questionable practice, but who are popular speakers? Nor do we know of any convention in America, with perhaps two exceptions, which definitely aims at securing an immediate and absolute surrender to the mastership of Christ, and the entire transformation of both inner and outer life of those who attend.

Reference has already been made to a *definite order* in which truth is taught at Keswick. For example, on the first day or two sin is dealt with, and its immediate abandonment, the effort being made to bring one face to face with God as a judge, and to producing conviction of guilt, sin and need. On a succeeding day, such themes as the power of Christ, and of a true, vital union with Him, of the Holy Spirit's indwelling, and the proper use of the Word of God, as preventives of sin and promotives of holiness. On another day, the Life in God with its immunities, privileges, possibilities. Then as the convention week closes, service, its conditions, laws and qualifications, with special emphasis on the enduement and the filling of the Holy Spirit, with a final meeting on Saturday, when the mission field and its claims are urged on the assembly.

This general outline is never filled in twice alike, so that it is not a mechanical cast-iron model or pattern, allowing no flexibility or variation. There are many advantages in such order of teaching. It moves onward step by step toward definite results, and it enables speakers who at any stage of the meetings make their appearance, to fall in with the purpose and purport of the teaching at that particular stage. And in the arrangement of the speakers' program—which is confidential and only for their own guidance as to the times of their addresses—regard is had to the fitness of particular men to deal with certain lines of truth, as demonstrated by experience.

While thus candidly regarding facts, we have no design of antagonizing methods that may elsewhere prevail, or of disputing the possible uses or advantages of other methods, all of which may have a place in God's plan. But one fact stands out indisputable: Keswick has its own methods, and they are so characteristic and so inseparable from its teaching that, if the teaching is to have its full sway, it must not be divorced from all that God has joined with it.

The question is constantly arising, how can a similar type of teaching and method be given its fullest scope in this and other lands. It is obvious that there are no geographical limits to such uplifting and sanctifying influences. If our American churches and Christian life need anything, it is certainly just such new inspiration to holiness and self-surrender, as Keswick has supplied for a quarter of a century in Great Britain. While the writer of this paper has no plans of his

own, but would be guided in all matters by the Captain of the Host of the Lord, there are some convictions which have become so clear in his own mind, that he ventures to express them to his indulgent readers and beloved fellow disciples.

If some convenient and central locality—perhaps more than one—could be chosen under God's guidance, where meetings could be annually held in some tent or tabernacle, commodious and inexpensive; if there could be a right start, with supreme indifference to mere numbers, with careful avoidance of all men and measures not in accord with such simple and scriptural and spiritual aims and methods so conspicuously blest in the British movement; if, in a word, a similiar movement could grow up in this country, stamp'd from the outset with a certain definite character, and then kept within its original lines, unleavened with sensationalism and secularism, untold blessing might ensue to millions of disciples. And if we can do no more, we can devoutly pray that God would in His own way lead up to such a result.

One impression is especially strong and deep in the writer's own mind, that, wherever it is sought to have the counterpart of the Keswick movement, those who so desire must be prepared to start with a *very small number of like-minded people*. A large gathering at the outset might be fraught with actual risk. The greatest movements in spiritual life never do start with large numbers. The beginnings of this great reformation in British religious life were so small as to be now hard to trace. A few people, gathering in London at noonday in the Y. M. C. A. hall; then a hundred or so at a private residence, meeting by invitation; then, step by step, more and larger gatherings, until no place was found for the throngs. But more marvelous than the growth is the way in which, for twenty-five years, the Keswick platform has been kept free from mere popular oratory, and held its position as a place of witness along a line of definite teaching. What a temptation, as the crowds grew and with the crowds divers people of diverse opinions and preferences, to cater to the popular demand for fine speakers, especially if they were Scriptural teachers, famous orators, or learned expositors! But no. The apostolic succession of *testimony* has been preserved unbroken.

Keswick teaching is definite and unmistakable. It affirms a possible and practical deliverance from continuance in known sin; a renewal of the spirit of the mind, a dominion of love, an experience of inward peace; it maintains that it is a sin to be anxious, because, where anxiety begins faith ends, and where faith begins anxiety ends; that it is not necessary to be under the domination of any lust of body or mind, to live a life of doubt and despondency, or of interrupted communion with God. Forfeited joy means broken fellowship. Keswick maintains that to every trusting, obedient soul, who

dares take God at His word and count every commandment an enablement, there is an immediate deliverance from the palsied limbs that make impossible a holy walk with God; from the withered hand that prevents a holy work for God, and from the moral deformity that bows one together, so that it is impossible to lift up one's-self to spiritual uprightness and erectness. To those who are thus bound by Satan, He who is the same yesterday, to-day, and forever, still says, and for evermore says, "*Thou art loosed from thine infirmity.*" Divine hands are ready to be laid upon us, and make us at once straight and strong to glorify God in holy living. These are the truths—none of them new, save in the emphasis laid upon them as real and present and practical truths—for which Keswick stands. Such truth is taught effectively, because it is taught only by those who, whatever else they lack, do not lack the personal experience of deliverance, but who can say, however humbly, boldly, "The Lord hath done great things for us, whereof we are glad;" and the sight of those who are thus healed, as of old, stops the mouth of cavillers, and emboldens the feeble faith of the hesitating and doubtful.

There is nothing to prevent an essential reproduction of this blessing anywhere, if similar conditions prevail. If even a few who are entirely at agreement concerning these great truths and methods, are earnestly ready to start out on purely Scriptural and spiritual lines, and would meet and simply wait on God for further leading, and then follow step by step as He leads, what results for good might be the ultimate outcome! This vast country may be too broad for one gathering, but is there any reason why there should not be at convenient and accessible points a number of such conventions, where even a few are prepared to claim His promise, who, to the smallest number who can *meet*—two or three—says, "I am in the midst of them"—that reason does not appear.

One word in conclusion. The editor of this REVIEW, since the first paper on this subject was written, has been approacht by correspondents with the question, "How can a Keswick convention be reproduced in America?" To these numerous inquiries, for which there is not time at command to give individual answer, he thus publicly furnishes such reply as he can, distrustful of his own wisdom, but believing that the conditions of blessing do not vary essentially with change of scene or actors. God seems to be loudly saying to His people that He is waiting to bless them anywhere and everywhere, and He puts before us a pattern which has had His seal for a quarter of a century. Why attempt to improve on the pattern? and why attempt to secure like blessing in neglect of the pattern? Keswick has been a fountain of spiritual life, because four great scriptural laws have there found singular exemplification: habitual prayerfulness, prominence of the Word of God, unity among all believers, and dependence

on the Holy Spirit. It may seem an exaggeration to some, but we know of nothing nowadays which so *closely reproduces the assemblies of the primitive apostolic church!* Believers meet from day to day to magnify scripture teaching, to sing holy hymns, to know no name but that of Christ, to acknowledge no presiding or administrative power but the Holy Spirit, to exhort one another to an essentially heavenly life; they continue steadfastly in apostolic doctrine and fellowship, in breaking of bread and in prayers, and in a peculiar and sacred sense, none say that anything they possess is their own, but they have all things in common, and the Lord adds daily to the number of those who are being saved from sin unto holiness. Wherever these words reach responsive eyes and hearts, there let like-minded disciples *gather* and wait on God in prayer, and be content to go step by step. So far as the writer's time and other duties allow, he will be glad to meet with such brethren, and give such help and encouragement as he may. But God will raise up His own witnesses and helpers if His people meet and are united in the sacred sympathy of believing prayer.

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## ISRAEL'S MISSION TO THE WORLD, AND THE CHURCH'S MISSION TO ISRAEL.

BY THE REV. DAVID BARON, LONDON, ENGLAND.

"Ye are My witnesses, saith the Lord, and My servant whom I have chosen; that ye may know and believe Me, and understand that I am He; before Me there was no God formed, neither shall there be after Me. I, even I, am the Lord, and beside Me there is no Saviour. I have declared, and have saved, and I have shewed when there was no strange God among you; therefore ye are my witnesses, saith the Lord, that I am God." Is. xliii 10-12.

"Ye shall be witnesses unto Me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts i. :8.

As we look at the passage quoted from Acts i, "Ye shall be witnesses unto Me," we can not but be reminded of the very similar words address by God, through the prophet Isaiah, to Israel as a nation, and we may well ask how is it, that instead of Israel at the present time witnessing for God among the nations, it is necessary that witness should be borne to Israel about their own God, their own Messiah, and their own Scriptures? The answer is given by the Apostle Paul in Rom. xi. 25, "Blindness in part is happened to Israel." It is true that certain leaders among modern Jews claim still to have a mission, even at this present day, in their dispersion among the nations—a mission, as they say, to bear witness to the unity of God. But if we

examine this supposed witness that the modern Jew gives to the unity of God, we find it very defective; for it is not a testimony to God as He has been pleased to reveal Himself in His word—that is, as the infinite, yet personal triune, holy, loving God—but a testimony to an abstract formula with regard to the unicity of the Godhead. Of a *personal*, living God, modern Judaism knows, alas, very little. As a matter of fact, it is not due to the testimony to the unity of God, as given by the synagogue, that Gentiles have been brought to believe in one living and true God, but to the more truly Jewish testimony as given by the Jewish Apostle of the New Covenant, who went about preaching one God, the Father of our Lord Jesus Christ, one Mediator between God and man, Jesus Christ the righteous; and one Holy Spirit, by whom the knowledge of God is communicated to man; and these three, one blessed Trinity. But, speaking generally, it is the boast of modern Jews that they are not a missionary people. Thousands of times have I had it thrown in my teeth by Jews in various parts of the world, who have said: "Why do Christians trouble themselves with trying to convert us? We do not try to convert anybody." My reply usually is: "Why don't you? If you boast of the fact that you are not a missionary people, you simply boast in your shame, you simply testify to the fact that you are not now answering to the purpose for which God called Israel into existence. Was not the very purpose of God in creating the Jewish nation, that they might be witnesses for Him to make known His name among the nations? The fact that you are not a missionary people is accounted for by the reason that you have no mission. In this respect it is true that the Kingdom of God has been taken from you and given to a nation bringing forth the fruits thereof. If you had a message you could not be silent, even if you tried, for you would find the word of God like a burning fire in your heart shut up in your bones, so that you would weary in forbearing to run and communicate it to others." Israel at the present day has no message. The Jews do not, and can not, bear witness for God, excepting that passive testimony which the *diaspora* gives to the righteous severity of God—a testimony which, would to God, Christendom took to heart, because it contains the solemn lesson to them, that they also, if they continue not in His goodness, shall be cast off.

But has the purpose of God in relation to Israel in this respect, that they should be His witnesses, been frustrated, or has it been already accomplished in the testimony that the Jews gave in the past? No; the Jew has yet a future of testimony for God on the earth. "Blindness in part," as the Apostle Paul said, "has happened unto Israel," and it is "in part," in a double sense. It is partial in its extent, for there is the remnant, according to the election of grace, who are not blinded, but can behold the glory of God in the face of

Jesus Christ even now, but I only want to dwell for a moment on the duration of this blindness. There is a great contrast in the Word of God in this respect, between the condition of the Jew now and the condition of the Jew in the future. "Blindness in part has happened unto Israel," says the Apostle Paul in Romans xi.; but we read of a wonderful transformation that is to come over the Jewish people. "Then," says the prophet, Isaiah xxxv. : 5-6, "the eyes of the blind shall be opened." The very nation that has been destined by God to point all the other nations to the Sun of Righteousness has been itself struck blind, but it is only for a time.

The present condition of Israel may be very beautifully illustrated by a touching incident. It was about a child who met with an accident and suddenly lost his eyesight. At first he did not know what had happened to him, and used to follow his mother about the house, crying: "Mother, mother, when will it be day? When will the sun shine?" The poor mother had not the heart to tell the child all at once that it *was* day, that the sun was shining, but that something had happened to his eyes. This is the condition of the Jews to-day. "We wait for light, but behold obscurity; for brightness, but we walk in darkness." But "the eyes of the blind shall be opened." Soon the cry will go forth, "Arise, shine, for thy light has come; the glory of Jehovah is risen upon thee." And then "the Gentiles shall come to thy light and kings to the brightness of thy rising." The prophet continues: "Then the lame man shall leap as an hart." I never read this verse in Isaiah xxxv. without being reminded of Acts iii., where we have the account of a notable miracle that had been wrought in the name of our Lord Jesus Christ. We read there about a poor lame man who was carried every day to the gate of the temple called Beautiful, where he begged for alms of all those who were going into the temple to worship God. One day Peter and John came along, and he asked alms from them also; but Peter, fastening his eyes upon him, with John, said: "Look on us!" expect something different from us than that you would receive from others; and we read that he gave heed to them, expecting something from them. But Peter said: "Silver and gold have I none, but such as I have give I unto thee: in the name of Jesus Christ of Nazareth, rise up and walk!" and he took him by the right hand, and the lame man, leaping up, stood and walked, and entered with them into the temple, walking and leaping and praising God.

My dear friends, that lame man is a type and parable of Israel. Israel is that lame man. Beautiful upon the mountains should be the feet of Jewish evangelists and preachers bearing the glad tidings of Messiah's Gospel to the nations; but Israel is lame now and outside the temple of God; that is, out of communion with God, because the temple was the visible symbol of fellowship with Jehovah. They are

like the poor lame man also in this respect, that all their thoughts are fixed on money. Money, money; alms, business. I do not wish to say here, because it would not be true, that the Jew is exceptional in this respect. It is the tendency of the human heart that knows not the treasure that is at the right hand of God, to cleave unto the dust, and the Jew and Gentile are alike in this respect. I am only touching upon the fact that the Jew, like the Gentile, is at present occupied with worldly things, and he will readily deal with Christians in business. Peter and John have come to Israel and have said, "Look on us"; and, blessed be God, there is a remnant whose eyes have been opened by the Spirit of God to see that power to heal lies only in the name of Jesus, and they are now leaping and rejoicing. But as far as the nation is concerned, Israel is still sitting lame, incapable of going on any errand for God among the nations. For centuries it has been in that condition; but will it always remain so? Oh, no! There is a greater One yet than Peter and John to pass Israel again. We sometimes sing a hymn, "Jesus of Nazareth passeth by." He past by Israel once, and Israel was then already sick; but Israel let Him pass without as much as touching the hem of His garment, and Jesus returned unto His place until they would acknowledge their offence and seek His face. When He departed, He said: "Your house is left unto you desolate, for I say unto you, ye shall not see Me henceforth, until ye shall say, "Blessed is he that cometh in the name of the Lord." Yes, Jesus will yet pass Israel again, and they will assuredly use the words of the prophecy from the cxviii Psalm, which He quoted. Jesus will say to Israel, "Look on Me," and the spirit of grace and supplication will be poured out upon the Jewish nation, and they *shall look* on Him, whom they have pierced. *Jesus* will again take Israel by the hand. "I will build again the tabernacle of David, which has fallen; I will build again the ruins thereof;" and then "shall the lame man leap as an hart," and a tremendous sensation will be created on the earth. This is the hope of missions, and of the evangelization of the world. When this national lame man is healed, all the people of the earth will see this wonderful miracle performed by Jesus Christ of Nazareth. We read in the same prophecy that at that time in *the wilderness* shall waters break out. That is a picture of Israel's present condition—a wilderness, a howling desert, spiritually; but God has said that out of this wilderness rivers will spring up for the refreshing of the whole world.

Now, in the interval between Israel's rejection of Jesus Christ, and Israel's reception of Jesus Christ, when the Jews shall be reinstated as the witnesses of Jehovah on the earth, the Church of Christ, which is made up of Jews and Gentiles, is put into the very position of Israel, both in relation to privilege and of responsibility. (a) In relation to privilege: "Ye shall be a peculiar treasure unto Me

above all people . . . and ye shall be unto Me a kingdom of priests and a holy nation," was God's word to Israel in Exodus, the Book of Redemption: "Ye are a chosen generation, a royal priesthood, a holy nation, a purchased possession," says Peter, to all who have been redeemed with precious blood, whether Jew or Gentile. (b) In relation to responsibility: "Ye are my witnesses," saith Jehovah, "and My servants. . . . This people have I formed for Myself; they shall show forth My praise," are God's words to Israel. "*Ye shall be witnesses unto Me* both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth," were the parting words of the ascending Christ to the Church, "that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light."

Yes, one of the chief ends of the Church's existence on earth is, that she may bear witness to the nations; and in her witness she dare not lose sight of the Jew, for, as the late Professor Franz Delitzsch once said, at a great missionary meeting, "Gentlemen, if you speak about the evangelization of the world, and forget the Jew, you are like a bird that tries to fly with one of its wings clipped."

But generally I find that in speaking to Christians about the Jew, it is very easy to carry them with you if you speak of the Jews of the past—the Jew of Bible history—or the prophetic Jew of the future; but when it comes to the actual Jew of the present day, and you want them to enter into the thoughts and mind of God in reference to Israel of the present, that is a most difficult task. Let me illustrate it practically. At the present day there is, perhaps, no country in the world where such a lively interest is taken in the Jew, and where so much is done in proportion for Jewish missions, as in Norway, altho in Norway itself there are scarcely any Jews. The Norwegian friends have missionaries in Budapest, and in Galatz, in Roumania; and they also support, financially, other missions to the Jews in Germany and in Russia. You will ask how this interest in Israel originated in Norway. Well, it originated, for the most part, in the prayers and devotion of a noble-minded Christian lady. About fifty years ago, when the cause of foreign missions was taking hold of Christians in Norway, this lady's heart was moved by the Spirit of God with compassion for Israel. One day, as the pastor of her church was coming down from the pulpit, she said to him: "I am very glad to hear you always pray for the heathen, but I wish you would also include poor scattered Israel." The pastor turned around rather hotly, and said: "The Jews! We have nothing to do with them. They have been cast off, and now it is the time of the Gentiles." She tried to reason with him, but it was of no avail. But one day she called on her pastor, and said to him: "I have a very sad story to relate to you, and I am sure it will draw out your sympathy." He said: "What is it?" She replied:

“Not far from here there lives a good man and his wife. They have one son, whom they love as their own lives. They did everything possible for him, but the son turned out most unworthy of his parents; he returned it only with disobedience and ingratitude. After a time, when his conduct became no longer tolerable, with great grief of heart, they let him go, and he is now a wanderer. Instead of this son of theirs they adopted a poor gypsy boy. They put him in their own son's room, gave him their own son's clothing and books—in fact, they treated him in every possible way as their own child. The boy was very happy, but the parents can not forget their own son. In the evening sometimes a mist steals over the mother's eyes, and a sigh escapes from the heart of the father, and when the boy asks what is the matter, the father answers, ‘Oh, our son, our son; would that he would come back; there is room in our hearts for him as well as you.’ But this the boy does not like, and every time that the parents mention their son, he gets into a temper. What do you think of that?” The pastor stood up and said: “Oh, the ungrateful youth; if I were the parents, I would let him go; he is not a bit better than the first.” The lady paused a minute or two, and then said: “Dear pastor, forgive me; Israel is that wandering son, and we are the gypsy boy; and altho God was obliged to send the Jews into captivity, and has ‘given over the dearly beloved of His soul into the hands of her enemies,’ His heart has not ceased to yearn for them, and His ‘hands are still outstretched all the day long to His disobedient and gainsaying people.’” Harken! “Is Ephraim my dear son? Is he a pleasant child, for, since I spake against him, I do earnestly remember him still. Therefore my bowels are troubled for him. I will surely have mercy on him, saith Jehovah.” The pastor's heart was won, and the result was the first society that was established for the conversion of the Jews. The name of the lady was Frau Raguhild Haerm.

May God give us insight, my dear friends, into His thoughts and heart in reference to the Jewish people.

Our testimony to-day to the Jews is with regard to Jesus Christ, that “this Jesus,” whom they crucified and think to be dead, is Israel's true Messiah, exalted to the right hand of God, a prince and a Savior. If space permitted, I should like to speak of the peculiar methods which we should adopt in our testimony to the Jew; and also as to the right kind of witnesses who should be sent forth by the Church, because I believe that, to this day, God has His instruments adapted for this work, and for that work, and it is not everyone who is called of God to be a missionary to the Jews.

On this point it will not be out of place if I quote from Professor Gustaf Dalman's last report of the Leipzig Institution Delitzschianum, which is a seminary for Jewish missionaries, first founded by Franz Delitzsch, and now named after him, as to the necessary qualifications

of one who desires to be a missionary to the Jews, with which I most heartily concur.

“(1) The missionary among the Jews must have a thorough knowledge of their language. This comprises not only a knowledge of the languages of Jewish literature, Hebrew, and Aramaic; and, if possible, a good practical acquaintance with the former, which is most extensively used by the Jews in their written communications, but also ability at least to speak German, and to understand Hebrew-German or ‘Yiddish,’ the vernacular spoken by two-thirds of the Jewish people.

“(2) The missionary must be acquainted with the religion of the Jews. Without this knowledge he will find it impossible to set forth our holy religion to Jews in such a way as to commend it to them, or even to be understood by them, much less to bring it home to heart and conscience. Those who are not cognizant of the world of Jewish religious thought can not conceive how unintelligible the terminology of our holy faith is to the Jew. Even the great scriptural key-words of Christianity: Sin, repentance, faith, righteousness, Redeemer, Christ-Messiah have a different meaning to the Jew, while, of course, all ecclesiastical terms are utterly incomprehensible to him. And thus experience has shown that the plainest and most heartfelt Gospel message coming from an untrained, tho earnest Gentile Christian, will sound as a dark riddle in Jewish ears.

“(3) The missionary should have studied the doctrines and sacred documents of the Christian faith in their bearings on Israel. Tracing the history of Israel through the Old Testament, and viewing their election and future in the light of law and prophecy, and noting the differences between the Jewish and Christian conceptions of Bible doctrine and statement, he should seek to obtain such a grasp of the Scriptures in this aspect as to be able to meet and answer any difficulty or objection that may be propounded by the enquirer or caviller.

“(4) The missionary must be conversant with the history of the mission to Israel, its nature, aims, and methods, and the lines on which the work has hitherto been carried on. Practical knowledge and insight is best obtained by commencing work under the supervision of experienced missionaries.

“Even for the Hebrew-Christian candidate special training is most desirable and necessary. As a rule, his knowledge of Jewish and Hebrew matters is insufficient and incomplete, in spite of his former surroundings, and tho his own faith be firm and clearly evinced, yet in the nature of things his grasp of Scripture truth can not be such as to fit him, without any further training, for the work of an evangelist among his brethren. We can not fix a high enough standard of attainment for those who desire to devote themselves to this work. A training that may fully qualify a man to go out and proclaim the Gospel to the civilized heathen world, is utterly insufficient for a worker among the Jews, altho we would never have ourselves or others forget, that technical qualification and even Scriptural knowledge is worthless, unless accompanied by a living faith and the burning desire to promote the interests of Christ's kingdom among His brethren according to the flesh. Better to send out no missionaries at all, than to send out such as are spiritually and intellectually unfit for their task.”

Tremendous injury to the Jewish mission has resulted from two causes:

(1) The putting into the work of “workers” both Jews and Gentiles, who were utterly unfit for the holy and delicate task of holding up the banner of Christ before the Jews; sometimes mere novices, whose characters were not sufficiently tested, or even brilliant impos-

ters, with some sensational stories of their previous history, who captivated the hearts of some whose zeal for the Jewish cause is not according to knowledge. Oh! brothers and sisters in the Lord Jesus, believe me, in this part of the Lord's vineyard more particularly, we need not only the spirit of love and of wisdom, but also of a sound mind, a spirit of Scriptural sobriety, not dissociated from a true Holy Ghost enthusiasm, for the salvation of a people in whom is bound up the hope of the world, but in whose midst Satan is entrenched more powerfully at the present day than in any other nation.

(2) There is also a great lack of knowledge of the peculiar people, and of God's present and future purposes in and through them, which is accountable for certain methods in some Jewish missions, which, however much momentary sensation they may create, and however much interest they may arouse among Gentile Christians, can only work disastrously as far as the Jews themselves are concerned. I am not speaking as a theorist, but from knowledge and experience. After being permitted to serve the Lord in the evangelization of my people for about eighteen years, I am more and more of the conviction that in the Jewish mission, as in the Lord's work generally, it is not sensation, but self-sacrificing hard toil and patient continuance in well-doing that will accomplish anything of permanent value for the glory of Christ.

Then, as to the manner of presenting the Gospel to the Jews, a great deal might very usefully be said. For instance, Jewish opposition is sometimes owing to the fact that Christianity has been presented to them as a system, altogether detached from, and, to some extent, *opposed* to Moses and the prophets. Now, in order to remove such impressions, it is of the utmost importance in dealing with Jews to show them that the New Testament is in historic continuity and true order of sequence to the Old Testament, and that there is not a single essential doctrine in the New Testament, the roots of which are not to be found in Moses and the prophets. This will not be successfully accomplished by always pointing the Jews to a few well-known Messianic passages, but by a methodic unfolding of Scripture as a whole.

Indeed, if there is one need greater than another in the Jewish field at the present day, it is that of men mighty in the Scriptures, who, in the power of the Spirit, shall be able to show to Israel how that, not only an isolated passage here and there, but that *in the whole "scroll of the book it is written of Him."*

Another thing to be borne in mind by the Church in its efforts for the Jewish people, is that Israel is a *Diaspora*; and if we want to evangelize the Jews, we must not be satisfied merely by establishing a station here and there. There should be a return more to the methods of the Lord Jesus Christ at the commencement, when He

sent His disciples out two by two from city to city to announce Himself, leaving the word to God and His Spirit to bear fruit.

There is a wonderful opening in the present day for Christian work among the Jews in countries where masses of them are found. It is not a week since I returned from my twelfth mission journey, and it has been my privilege, in the course of my life, to come into contact with more Jews than, perhaps, any other living missionary. I do not claim this as a credit to myself, because I believe there are others who could have done the work much better than I; but, as a matter of fact, in the providence of God, this has, I believe, been the case.

During this last journey, in some towns of Eastern Europe, we have had Jews listening eagerly, from early morning till late at night, to what we had to tell them about Christ. Some of you may wonder how we get at Jews in places where we have never been before. We have an easier task in this respect than our brethren who go among the heathen. All that we need do is to take a handful of suitable literature and a few New Testaments, and go into the Jewish quarter, where we enter into conversation with a few. We tell them: "We are your brethren, men of your own nation, but we have found Jesus, Him of whom Moses in the Law and the prophets have written. We believe that our nation made a tremendous mistake when it rejected Jesus, and when it believes that Jesus is dead, just as the brethren of Joseph believed that Joseph was dead. We have come from a far country to speak to you about Him." We generally mention the place and time when we will be ready to receive them, and before the hour indicated the Jews begin to come to us.

We are usually two missionaries, and we have sometimes been packed in our rooms with Jews, listening eagerly while we unfolded to them the Lord Jesus Christ from Old Testament Scriptures. In some places we hold meetings; for instance, in a principal town of Galicia, this last tour, at two hours' notice, about two hundred Jews gathered together. The second day we were in Cracow we paid a visit to the Bethhammidrash, where Jews, old and young, may be seen doing nothing else, day or night, but occupying themselves with solving the mysteries of the Kaballa, and studying the traditions of men. A few "saints" have no other home, and even sleep there at night. In different parts of this building, which is exceedingly filthy, these Jews, old and young, in groups or singly, were shouting to themselves, in a sing-song way, different parts of the Talmud, swaying themselves violently to and fro all the time. We sat down and asked one if they had a Bible in the place. After a time he brought us one of the volumes of the Jewish Bible, which is bound together with thirty-two different Rabbinic commentaries. It happened to be the volume containing Ezekiel and the twelve minor prophets, and we opened it

at Zech. xii. Reading from verse 12 to the end, we asked him who it could be whom Israel had pierced, and for whom they will mourn so bitterly.

Meanwhile quite a group had gathered round us, all in their long kaftans, reaching from neck to foot, and wearing the Peyoth (side-curls), which the Galician Jew regards as the most sacred badge of piety. Some had never noticed the passage before, others looked for explanations to the various commentaries. After disputing a good while among themselves, they all came to the conclusion that it refers to "Messiah Ben Joseph." Most Talmudic Jews believe in two Messiahs, Messiah Ben Joseph, who shall be killed, and Messiah Ben David, who shall reign. Of course, there is nothing about two Messiahs in the Old Testament, but of one Messiah, who, through suffering, enters into glory.

After pointing out that the one who is thus pierced is none other than He who will pour out His Spirit of grace and supplication upon Israel, we told them that there is some truth in what they said. Our Lord was sometimes, on earth, called "the son of Joseph," altho He was truly the Ben David. When He came the first time Israel, in ignorance, pierced Him with the spear of the Romans. Since then, nothing but evil has come on us, but He will yet pour out His spirit of grace and supplication upon us, and we shall see Him; then in this great mourning our long sorrow of centuries will be turned into joy. It was wonderful with what eagerness they listened.

On coming out one Jew, who had first led us to this place, said to us: "This hour has been worth more than 1,000 florins to me, for I could see that your faith is grounded on the Bible, and that these Rabbis, with all their commentaries, could not answer you." The next day this man came to us, saying that he was determined, with all his family, to become Christians. There is a wonderful spirit of hearing just now amongst the Jews in different parts of the world. My dear Christian friends, it is no light thing that we now get the ear of the Jew to listen as to who this Jesus really was, whom the nation has hated for centuries without knowing who He was, or for what reason they hated Him. But we must sow before we can reap. Pray to God that the seed which is now being sown on a larger scale than ever before, may spring up, and that many Jews may call Jesus blessed. Pray also for "The Hebrew Christian Testimony to Israel." There are difficulties, disappointments, and trials in the Jewish work, which none but a Jewish missionary knows, but, at the same time, I feel convinced that it is the work of God; and I feel, as I have never done before, full of hopefulness and confidence for the conversion of Israel—for the blessing of my people.

May God pour out the spirit of compassion upon Christians, and, I am sure, a reflex blessing will come upon the Church.

## THE TIME TO FAVOR ZION.

BY REV. A. C. GAEBELEIN.\*

“The set time to favor Zion is at hand.”—Psalms 102 : 13.

Thousands of years ago, Moses, the illustrious leader of God's people, who had brought them out of Egypt, and led them through the wilderness, cried out after having finished his prophetic song and blessing: “Happy art thou, O Israel; who is like unto thee, O people saved by the Lord?” It was the last recorded word of Moses. Yes, who is like unto thee, O Israel? What a wonderful history and existence their's is! What a high place this nation holds in God's calling and eternal purposes. “This people have I formed for myself; they shall show forth my praise.” (Isaiah 43 : 21.) Israel is God's standing miracle. Look wherever you will in connection with Israel and you see a miracle. A miraculous origin in the birth of Isaac, a miraculous ruin and dispersion, miraculous chastisements, humiliation and preservation—it is all wonderful. Think of their unperishable nationality and ubiquity all over the globe, their great wealth, and the strange desolation of their own land. All this had been foretold by their own law and prophets.

What does the inspired apostle say of them, his own people? He says, “Who are Israelites; to whom pertaineth the adoption and the glory, and the covenants, and the giving of the law, and service of God, and the *promises*.” (Romans 9 : 4.) In his prophetic testimony concerning the future of Israel, Paul states in emphatic terms that “God hath not cast away His people.” (Romans 11 : 2.) Tho they have stumbled and God's righteous judgments have been their lot for so many generations, yet they are still His people.” Furthermore, through their fall salvation came unto the Gentiles, and the divine record gives the glorious assurance that “if the fall of them be the riches of the world and the diminishing of them the riches of the Gentiles; how much more their fulness?” (Romans 11 : 12.) Oh what a great blessing will yet come to this miserable, sin-laden world through a saved Israel. “In thy seed all nations of the world shall be blessed.” Thus it was promised to Abraham, and has been already partly fulfilled in Christ, the Son of David, the Son of Abraham, the Son of God, but is to be again fulfilled when all the sons of Abraham, according to the flesh, accept their long-rejected brother and lay all their talents, gold and silver at His feet, who is King of the Jews and the Lord of Lords. “Salvation is of the Jews.” The casting away of them was the reconciling of the world—the receiving of them will be life from the dead! And is there a future national conversion of

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Israel promised by the true and living God? Yes. Israel is to be saved yet with an everlasting salvation—a nation to be born in a day and wonderfully restored to the land. “I will plant them upon their land and they shall no more be pulled up out of their land which I have given them, saith the Lord.” (Amos 9: 15.) Hundreds and hundreds of passages could be quoted from Holy Writ showing what good things God has promised to Israel to be fulfilled in His own time. Paul reaches the climax in his 11th chapter to the Romans, when he says, “Blindness in part is happened to Israel until the fulness of the Gentiles be come in. And so all Israel shall be saved. As it is written, There shall come out of Zion a Deliverer and shall turn away ungodliness from Jacob: for this is my covenant unto them when I shall take away their sins.” (Romans 11: 25 to 27). Here, then, is the time and the means of their national salvation and restoration, the literal fulfillment of Old Testament prophecy so often spiritualized and claimed by the Gentile Church. National blindness of Israel does not cease till the fulness of the Gentiles is come in, tho individual Jews can be saved, and are being saved, at this time. The Deliverer, even this same Jesus, who will come in all His splendor and majesty at the close of Jacob’s greatest trouble, and who will find His brethren in Jerusalem storm-tossed and tried like Joseph’s brethren in Egypt—is He who will turn away ungodliness from Jacob and remember their sins no more.

The question at once arises, how soon will God show again His mercy to Zion? Is the set time for Zion’s favor at hand? Will the long, dark night of Israel’s awful dispersion and misery soon end? There are many signs which justify us to answer these questions hopefully in the affirmative. The nineteenth century has been one of great missionary efforts and triumphs. The Lord has given an open door among the nations of the world; has then His own people been forgotten? No. Israel, the accursed fig tree, barren so long, is budding again, and by the touch of the Holy Spirit is showing signs of returning life. When Ezekiel saw the valley of dry bones representing Israel’s awful national and spiritual condition, he was commanded twice to prophesy. First bone came to bone, and flesh was given to the reorganized bodies; then he prophesied again, and the mighty, rushing wind, the Spirit, came, and the once slain but reorganized bodies arose and lived before the Lord. Gradually the Jewish people have been coming to the front and attract the world’s attention. In spite of all the bitter persecutions from all nations, they have increased and are now more numerous, wealthier, and more influential than ever before in their history. But what interests every Christian most is the fact that the Israel of to-day is in the midst of a revival of nationalism, and that a good part of orthodox Judaism is being reacht by the Gospel of the Son of God. Both the national

and spiritual movements among the Jews are the result of the Holy Spirit.

The writer noticed fifteen months ago, while traveling in those countries of eastern Europe which are largely inhabited by Jews, how the Jewish face is set toward Palestine and Jerusalem. Said one old Jew in Roumania, "No more hope for us in Russia, no rest here in Roumania; the only hope is our land." He voices the sentiment of hundreds of thousands of Jews in eastern Europe. Different societies for colonization in Palestine have started, and are on the increase all over the world. Many schemes for the repossession of the land have been advanced. Jewish State is the longing cry of even the less orthodox class. Behind the tottering throne of the unspeakable Turk, there looms up the vision of Palestine's destiny and restoration to its rightful owners. Jerusalem is already becoming more and more a Jewish City. We have been careful in investigating the different and much varying reports of the number of Jews living in the Holy City, and we do not hesitate to give the number of Hebrews living in and outside the city walls as 40,000. These have gathered from nearly all countries of the world. In the land itself there are 40,000 more, so that the total Jewish population of Palestine is about 80,000. It is a remarkable fact that with this restoration, which has been going on now for years, there came a return of fruitfulness to the barren land. Many Jews in New York City use to-day at festive occasions wines which were made in the Holy Land. What a wonderful sight is this national movement of orthodox Judaism!

Still more astonishing is the fact that during this century Jesus has been accepted by many of God's ancient people as the true Messiah. The New Testament in Hebrew has been circulated in thousands of copies by different societies for Gospel work among the Jews. There can be no longer any doubt that the Holy Spirit is moving among the Jews, and the remnant according to the election of grace (Romans 11: 3), a first fruit of the nation is being gathered out now. Work for Israel started in England, which is yet in the lead by its many societies to acquaint Israel with their coming King. Joseph Rabinowitz, probably the most prominent Christian Jew of this century, has been a wonderful power for over ten years for the truth among his people in southern Russia. He is honored by his brethren, and we shall never forget the days we spent with him last year in Kishineff. Rabbi Lichtenstein, of Hungary, who has not severed his connection with the synagogue, represents another movement in Budapesth. We found no difficulty whatever last year to converse with large numbers of Hebrews in towns and cities in Russia, Roumania, and Galicia, and found them open for the truth. Many seemed to ask themselves, "After all, is not this Jesus of Nazareth our Messiah?" We have already for several years sent to the East large quantities of

papers and tracts in jargon, publications of the *Hope of Israel Mission*. We are therefore much in touch with the Jews in the above mentioned countries, and know of several interesting and inspiring movements which have sprung up of late among them. In a city in Southern Russia, a Hebrew writes us that a number of Jews hold secret meetings for reading the New Testament. They have banded themselves together, and the writer begs for a supply of papers and tracts for his brethren. In Lodz, Poland, where the writer and also Mr. Stroeter preacht a number of times in a German church, a strong Jewish movement is now in progress, and the preaching services are attended by from 200 to 300 Jews. The pastor is asking for large quantities of our jargon monthly, the *Hope of Israel*. In Warsaw, a city of over 200,000 Jews, Mr. Rosenzweig, who was baptized by the writer three years ago in this country, is being used by the Lord, and many inquirers and believers are gathering around him. In this country we experience no difficulty in getting a hearing wherever we go. With headquarters in New York we have reacht out to other cities, and find the Jews in our land willing and ready to listen to the leaders of the Hope of Israel Mission, who are both not converted Jews, but Gentile (German) preachers. Surely, the prayer, "Arise and have mercy upon Zion," is being answered to-day. The time to favor her, yea the set time, is coming nearer and nearer. May all those who love the Lord and His people, and especially who love His appearance, may they all pray for the peace of Jerusalem.

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## MISSION WORK IN THE BARBARY STATES.

BY EDWARD H. GLENNY, BARKING, ENGLAND.

It has often been askt how it was the primitive Church, which appeared to flourish so luxuriantly in the early centuries, was so totally extinguisht in the Barbary States. Several reasons may be given: One, that the churches were so divided and split up, that they were easily overcome by Mohammedanism; another, that they never appeared to have had the Scriptures in the vernacular Berber tongue, and further, the geographical fact that the Barbary States were practically an island, bounded on the north by the Mediterranean, on the west by the Atlantic, on the south by a desert more difficult to cross than the sea, and on the east by another desert across which there were only a few tracks. After the Mohammedan conquest the few professing Christians who were left in the Barbary States, were almost entirely cut off from their fellows in Europe, Asia, and Egypt. A few, however, did struggle on, and we find them writing a letter in 1053 or 1054 to Pope Leo IX., asking for help. About 1074 Pope

Gregory VII. wrote to the Moorish Sultan, interceding for the Christians. Some time further elapsed before the community thus severed from its fellows altogether died out.

In the days of the Crusaders profest Christians were as a rule too lacking in spirituality to attempt to evangelize the Saracens; their thought was to overcome them by the secular sword, rather than by the Sword of the Spirit. There was, however, one remarkable and interesting exception in the person of Raymond Lully. This Christian hero was born at Palma, in the island of Majorca, about 1235. He was of a rich and noble family, and held an honorable position in the court of the King of Aragon. He past the first part of his life in dissipation and worldly pleasures, but, when about 30 years of age, and the father of a family, he appears to have been converted, and renouncing the world, became a Franciscan friar. It then seems to have been laid on his heart to seek to convert the Mohammedans by persuasion instead of by force. To this end he studied Arabic and Turkish, and all the systems of philosophy, with a view to fitting himself for his task. He said: "I see many knights who cross the sea on their way to the Holy Land, but come back without effecting their purpose. It seems to me that the Holy Land can not be won in any other way than that whereby thou, O Lord Jesus Christ, and thy Holy Apostles won it, by love and prayer, and the shedding of tears and blood!" Having provided for his wife and family, Lully visited Montpelier, Rome, Paris, and London, and altho kings and popes treated his spiritual crusade with mockery, he determined not to give up the effort, and in 1291 started alone for Tunis, when about 56 years of age. The Moslem teachers with whom he reasoned were less moved by his arguments, than by the earnestness of his character, but thinking that it might be dangerous to their faith to allow him to continue teaching Christian doctrines, proposed to put him to death, tho ultimately his sentence was reduced to banishment. In 1307, when over 70, he made a second attempt at Bougie, in Algeria, but was again banisht from the country. He then proposed to the Council at Vienna that missionary colleges should be founded in various places, and that a new order of religious knighthood should be establisht. His representations were so far successful, that Oriental professorships were founded at Paris and Oxford, and elsewhere. In 1314, when close upon 80, he went again to Bougie and instructed a little congregation who had become his disciples on his former visit. His favorite subject was, The Love of God revealed in Christ. He urged with earnestness that whatever Moslems and Jews may teach of the love of God, it fell far short of the revelation of Christ's atonement. After a year of private work he made himself known, and as a result was stoned to death on June 30, 1315. Thus ended the first noble effort to re-evangelize North Africa.

More than 500 years of Moorish oppression and piracy past before any further effort was made to reach these Moslems with the Gospel. After the French conquest in Algeria in 1830, the thought occurred to the Protestants of France, that they ought to seek to take the Gospel to these dark souls who were now subject to French rule, but the French government, fearing that such an effort might arouse Mohammedan fanaticism, forbade the work, with the result that further workers were sent to the Basutos of South Africa.

The next effort in these lands seems to have been made by Mr. Furness Ogle, a clergyman of the Church of England. Having given up his charge, he went first of all to South America, in connection with the movement inaugurated by Allen Gardiner, but finding the climate too trying, he determined to visit Algeria. His efforts were mainly directed towards the Spaniards, but the Moors were not altogether neglected. He met with numerous difficulties in various directions, including French Roman Catholic rule under the Emperor Napoleon. After seven years spent partly in Africa, and partly in Spain and England, this devoted man of God was wrecked and drowned on December 18th, 1865, with about 300 others, when crossing the Mediterranean. Few particulars of the last scenes are known, except that he stood with his Bible in his hand, calm in the midst of confusion. A French pastor who knew him said: "He was a man of heaven, a brother, a Christian of whom we were not worthy, and whom God has called to give him near to Himself a good and high place!"

The fourth effort to reach these lands was made by a London ship-broker, Mr. Wardlaw Scott, who had business dealings with the Morocco coast. He visited Morocco City, and through his influence a Mr. and Mrs. Hoskins went to Mogador with a view to reaching the Moslems there. The cruelty and oppression with which they became acquainted influenced Mrs. Hoskins' health, and before long the mission was abandoned.

In 1876 Mr. and Mrs. George Pearse, who had been laboring in France, visited Algeria with a view to circulating Scriptures and tracts amongst the French soldiers there. Whilst there, their attention was attracted by the Mohammedans, especially by the Kabyles, a branch of the aboriginal Berbers, who have peopled these lands for thousands of years. Having concluded the work in which they were engaged in Paris, at the suggestion of Mr. Grattan Guinness, who had himself visited Algeria, they re-visited the country in 1880, and while spending the autumn and following spring there, purchased a plot of land amongst the Kabyles to erect a mission house. At this time, without at all knowing what Mr. Pearse was doing, my own mind was directed to these lands, and, in the course of my inquiries, I was brought into contact with Mr. Pearse, and united with him and Mr. Guinness in establishing the mission to the Kabyles, which has since

grown into the North African Mission. At this time there were no missions to the natives of the Barbary States, tho there were several pastors working amongst the French Protestants and missions to the Jews in Tunis, Algiers, and Mogador.

Since then other efforts have been inaugurated for making known the Gospel in these parts of North Africa. The British and Foreign Bible Society has establisht a regular agency in Algeria, and also in Morocco. They have now two agents and about ten colporteurs, but the amount of their sales is not at present very large. The French Wesleyans next began work amongst the Kabyles, and have now two missionaries and their wives at El Matin, not far from Bougie. Several independent workers, unconnected with any society, also took up work in Algeria.

In 1888, Mr. John Anderson, the editor of *The Reaper*, and now also the director of the Bible Training Institute, Glasgow, visited Tangier, and seeing something of the operations of the North African Mission, determined to assist in the work of evangelization. Ultimately he establisht the Southern Morocco Mission, which, at the present time, has 18 workers in that region. Several missionaries connected with the Gospel Union, associated with Mr. and Mrs. Baxter, of the *Christian Herald*, have taken up work in the regency of Tunis. Mr. Hermann Harris also entered upon work there, and lastly the World's Gospel Union, of Kansas, U. S. A., have sent out eight workers to Morocco.

The following is a tabular view of the missions in the Barbary States. The classification is not very easy in the less organized efforts:

LIST OF MISSIONS, WITH NUMBER OF MISSIONARIES.

1. Engaged mainly in work amongst Mohammedans:	
North Africa Mission.....	75
Southern Morocco Mission.....	18
Independent Missionaries.....	12
French Wesleyans.....	4
World's Gospel Union, Kansas, U. S. A.....	8
	<hr/>
	117
2. Engaged mainly in work amongst Jews and Europeans:	
Various missions, including Bible Society's agents and colporteurs, and some North African Mission workers.....	40
	<hr/>
	157
3. Pastors to European Colonists.....	25
	<hr/>
	182

Most of the pastors referred to are to be found in Algeria, and are supported by the French Government. They do not, as a rule, extend their labors beyond the nominal Protestants whom they represent. Spiritual life generally amongst this community is not flourishing.

Representatives of the Mildmay Mission to the Jews of London have traveled in North Africa, and in some cases resided there for a

period. The London Jews Society has, for many years, carried on its operations in Tunis, where it has large schools under the superintendence of Mr. Fladd. They have also work in Mogador, Morocco, where they have a native missionary and colporteur.

There is a vigorous Gospel work amongst the Spaniards of Algiers, carried on by a Spanish pastor and some helpers, and supported by an English lady. The North African Mission has also a Spanish Mission in Tangier, under the superintendence of Mr. Patrick, and there are other laborers who are seeking the salvation of the colonists from Spain. The McAll Mission maintained work in Algiers among the French for some time, but has now given it up. It is, however, carried on by Mr. and Mrs. Borel, and is not without encouragement. The Bible Society's colporteurs labor amongst all classes, but their sales are mainly amongst Europeans.

The Mohammedans of the Barbary States number more than 12 millions, as against less than one million Europeans and Jews. It is to these Moslems that most of the missionaries have gone. Considering the difficulties that always prevail in Mohammedan lands, the progress made gives cause for much thankfulness. It is true, we have not here to face the interference of Turkish officials, except in Tripoli, but, on the other hand, the jealousy of the French Government has very considerably hampered the work in Algeria. Especially amongst the Berber hill tribes is there ground for hope. Many of these speak their own tongue, and are imperfectly or totally unacquainted with Arabic, which is the religious language of Mohammedans, as Latin is of Roman Catholics. From amongst them a few in Algeria and Morocco have been led to the Savior. One is now a useful colporteur in the employ of the British and Foreign Bible Society, and in Morocco there is an interesting work going on amongst the natives of the Atlas Mountains, of which it is not deemed expedient at present to give particulars. Amongst the Arabs, also, some have been led to Christ. Satisfactory as are the results, not much can be tabulated, but those who remember the condition of the country 15 years ago, and compare it with what it is now, feel there is great cause for encouragement. The attitude of the people is very much changed, especially in those neighborhoods where they have come in contact with the missionaries. This result has been largely brought about by the influence of the missionaries' lives, and by the kindness shown in the numerous medical missions. As an instance of this, I remember, years ago, being told by the people of one of the Kabyle villages that they would never give up Mohammedanism, that, tho we labored amongst them all our lives, it would be in vain, and tho our children came after us and labored all their lives, still they would never give up their faith. Ten years later, in the same village, some had been converted, and the older people said: "Yes, Christianity is a very good religion; we are

too old to abandon Mohammedanism now, but very probably our children will become Christians." Years ago, we were told, that if ever a Moslem became a Christian, he would immediately be killed. To-day, men who were Moslems, but are now Christians, walk at large, and it is seen that, even tho they may be persecuted in minor ways, they are not seriously molested. In some parts they know that in centuries past their forefathers profest Christianity, and were compelled to become Moslems through fear. These people are specially willing to listen, and we anticipate a glorious harvest in the not far distant future.

The Gospels and the Acts are now publisht in the Kabyle language from translations made by Mons. Cuendet, a Swiss brother laboring in the North Africa Mission. Other portions are translated, and will in due course be printed and publisht. In Algeria it is found best to use the Roman characters; in Morocco, Arabic characters are used so far as the work has been carried on by Mr. Mackintosh.

The Tuaregs, who inhabit the Sahara, are a most interesting people, tho so fierce and warlike, that it is very difficult to reach them. They alone of all the ancient Berber races have preserved their written characters. The women as well as the men are reported to read and write, and, strange to say, the women hold a position of respect in their families, which seems unknown in any other Mohammedan land. At present they are quite unreacht by the Gospel, but it is hoped before long to do something for them.

Though only three or four days journey from London, there are still very large regions in all these countries quite untoucht by missionaries. In the province of Constantine, in eastern Algeria, for instance, there are one million and a quarter of Mohammedans, with only a missionary and his wife and three other ladies to work among them. In Tripoli, only the city is occupied; the whole of the remainder of the country is untoucht.

The opposition of the French has made it necessary to close some of the mission stations, and in the province of Oran, with nearly one million of natives, there are at present only two ladies working among them. While, therefore, there is cause for thankfulness on account of the progress that has been made, it is necessary to pray earnestly for an increast number of laborers, increast liberty, and, above all, for more of the power of the Spirit of God in the hearts of His servants and upon the consciences of those who hear.

What hath God wrought? The political power of Mohammedanism in North Africa is broken, the political barriers which prevented the Gospel entering have been broken down. It now remains for the Church of Christ to go forward, not with carnal weapons, but with spiritual, and gather out from these long-deluded Mohammedans a people for the Lord.

## METHODS AND RESULTS OF MISSIONS IN EGYPT.

BY REV. ANDREW WATSON, D.D., CAIRO, EGYPT.

Mission work in Egypt is carried on at the present:

(1) By a small Holland society, which has only one foreign missionary, whose work is restricted to two small places about eight miles north of Cairo, in which there are schools and evangelistic meetings.

(2) By the North African Mission, which, a few years ago, sent missionaries to labor in the Delta among Moslems. Their labors are confined, for the most part, to Alexandria, and consist in teaching a small girls' school, in reading to and teaching patients, in attending the clinic, in holding conversations with persons in their homes and shops, and in occasional tours to the villages by means of the river and large canals.

(3) By the Church Missionary Society, whose missionaries conduct mission work at three points in Cairo and the suburbs. In connection with this society there is a medical department with a new hospital at Old Cairo in a most needy district. There are also schools for boys and girls, and divine service on the Lord's Day and on other days.

(4) The American United Presbyterian Mission, with which the writer is connected, commenced work in Cairo about the beginning of December, 1854, and is carrying on, at the present time, educational or evangelistic work, or both, in 197 places.

The native Egyptians among whom mission work is carried on are, for the most part, either Moslems or Copts. The proportion of the former to the latter is about ten to one. The local government is Mohammedan. The customs and habits of the people are Mohammedan. Even the so-called Christians and Jews have, to a large extent, adopted the sociology of the Moslems. Friday is the weekly day of rest, and Moslem holidays are those kept by the government. The treatment of women in the home is practically the same with the Copt and the Moslem. The opinion that they are naturally inferior to the men, and were created for the men's pleasure, ease, or profit is almost universal. Ignorance of the way of salvation is nearly the same among Copts who have not been subject to Protestant influences, as among the Moslems. The former know Christ as the son of Mary, but of salvation by the grace of God, through belief in a crucified Savior, of regeneration by the Holy Spirit, of Christian life in Christ, and the indissoluble connection between true faith and a pure life of obedience, they seem as ignorant as the followers of Mohammed. Bearing the name of Christians, and being the lineal descendants of the primitive church of Christ in Egypt, the Copts are dear to us. We look upon them much as Paul looked upon the Jews as the lost sheep of the

house of Israel, and it is our heart's desire and prayer to God that they may be saved. They have a zeal, but it is not according to knowledge. They are seeking for righteousness by fasting, by repeating psalms, by keeping feasts, by building churches, but they do not seek it where it is to be found. They, like the Mohammedans, are sinners needing a Savior. The missionary work is to tell them of Him who is the propitiation for the sins of the whole world—Mohammedan, corrupt Christian, heathen—and has issued to the Church the great commission: "Go ye into all the world and preach the Gospel to every creature."

**METHODS.**—The methods employed in conducting mission work are various. Itineracy, education, book distribution, Sabbath-schools, house visitation.

*Itineracy.*—Much was done in this line of work in the early history of our mission. In those days the railway extended only as far south as Cairo, and, therefore, the only means of easy communication with places south of Cairo was the Nile. As the Nile valley is comparatively narrow, only occasionally being more than ten miles wide and often less, it was apparent to the older missionaries that most towns could be reached with comparative ease from the river. So they purchased a Nile boat (the Ibis\*), and made in it annual and often semi-annual visits, either to the north or to the south of Cairo. On these occasions the missionary on board took along with him a supply of Scriptures and other religious books. These books he sold on the boat or hawked in the towns and villages. A resting-place was often found in the court of a Coptic church or in a Coptic school, or in some little shop. At these places books were sold, discussions held, questions asked and answered, and the Scriptures read, while invitations were given to visit the boat and attend the service in the evening, which was short, simple, intended to set forth the sinners' needs, and God's provision to supply them. Hundreds of villages were thus visited year by year, and seed sown, that grew and brought forth fruit to the glory of God. Subsequently, when a system of colportage was established for all Egypt, the sale of the Scriptures, etc., by the missionary was given up, and he restricted his labors to religious conversations, and preaching with especial reference to the edification of the small nuclei of evangelicals, who, sometimes in spite of excommunication and persecution, and sometimes, in consequence of them, met together at various places for prayer and the reading of the Word. As the number of native workers increased, and the field was apportioned between them, the necessity for itineracy by the foreign missionary became less imperative. A system of volunteer visitation was devised by Dr. Hogg, and carried out by the regular native workers. By this plan the enlightened young men, and sometimes the middle-

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\* Still doing service for Christ.

aged, too, went out to the surrounding villages on Sabbath afternoons and read and talkt with whomsoever they met. In many places this system continues to this day, and has been the means of great good to those visiting and those visited. Many places have been opened in this way, and many have been brought to a knowledge of the truth and to a saving trust in the Lord. At the present time there are under the direction of the Egyptian Presbytery about 65 native workers. At the centers, as well as at the other places where they reside, nightly meetings are conducted throughout the year, as well as public worship and Sabbath-schools on the Lord's day. In the absence of the regular worker at the other villages in his district, services are conducted by the teacher or by some brother recognized as best qualified to profit the hearers. These nightly meetings for singing, praying, and conference are generally held six times every week, and at present in 143 places, with an average attendance of 4,441, which, when we remember that the membership on Dec. 31, 1896, was only 5,355, is not a bad showing. These meetings, I think, form a special feature of religious work in Egypt, and have been one of the chief means of reaching the unbelievers, and edifying believers. I know many centers in which they have been continued for from ten to fifteen years.

*Education.*—This method of work has been used from the beginning. The reasons for it are various. In some places the opening of a school secured an entrance into a town and a hearing among its inhabitants, when other means failed. Through the children the missionary gets access to the parents and other members of the family. Through the children a copy of the Scriptures finds its way to the homes, and is read, often aloud at first, to show how the son or daughter is learning to read. Through teaching the children the number of those able to read the Scriptures and other religious books is increast. The school-house affords a place for a meeting of the adults to study God's Word, to sing God's praise, and to call upon Him for His blessing. Through the schools general knowledge is diffused, superstitions removed, bigoted opposition overcome. No fact is more potent than this, that the children educated in mission schools, whether they are of Mohammedan parentage or Coptic, are generally well-disposed toward the missionaries, often their sincere friends, and though they may not profess publicly their belief in the doctrines of our evangelical faith, they are no longer impelled by bigoted opposition to the truth, and often, in many ways, so conduct themselves toward the missionaries as to convey the impression that they wish them all success. But the great reason for encouraging education and employing this method of carrying out in spirit the great commission, is to secure thereby trained, intelligent, and pious workers.

Our veterans, now resting from their labors, saw from the begin-

ning that the evangelization of Egypt could never be accomplished by foreign missionaries alone, nor by them chiefly. Very early in the history of the American mission they saw the necessity of training natives to be workers for Christ in this land. To secure this end there must be, first, primary schools, where, from the earliest years, the principles and practices of our holy religion would be taught, and where habits and customs so numerous and so utterly inconsistent with the Christianity of God's Word would be rooted up. Then the higher schools, where the elements of the sciences would be learned, seemed also necessary, in order to meet the questions continually arising from contact with residents and travelers from the West. Then, too, the theological school for the special training of those young men who, after passing through the primary schools and academy, were moved to consecrate their lives to the service of Christ and the salvation of sinners. The primary schools, numbering now about 156, with an attendance of about 8,000 pupils, have only a nominal connection with the mission, and are, for the most part, parochial schools in connection with the congregations, or under the supervision of intelligent natives, and mostly at the expense of the natives themselves. The others are the higher schools, including the college at Asyut, in which the main object is the superior training of workers for the evangelization of Egypt. Of course, many are trained who seek employment in government and in the various branches of business; but without these training institutions, we could not have the workers whom we so much need.

*The distribution of books.*—Perhaps more than any other mission in the East we have used this means of reaching the people with the Gospel. I am certain, too, that it has been greatly blessed. The whole of the Nile valley, from Alexandria up to the first cataract, is now divided among 26 colporteurs, who are constantly plying their vocation, carrying along every street, and into every village and town, copies of the Scriptures in the language of the people, and many other books, such as "The Pilgrim's Progress," "Baxter's Call to the Unconverted," "The Work of the Spirit," "The Only Way," and controversial books on "Mohammedanism and Romanism, and Copticism," etc. This arm of the mission service imposes heavy burdens on the missionary directing the shopmen and colporteurs, and keeping a strict account of their sales, as well as keeping up the stock by purchases from places far and near, but I believe the good result abundantly compensates for all the outlay of time and labor. The number of volumes of Scriptures and parts put in circulation, and, for the most part, sold by the mission since its commencement, is 248,486, and of other books, either religious or educational, a much greater number. Until recently our mission has been the only means of supplying the people throughout the Nile valley with books of an evangeliz-

ing and purifying character, and it believes its work in this department has been a great blessing to many. Much more needful is this department here than our Church Boards of Publication at home. Outside of the two cities of Cairo and Alexandria no one can find a place in Egypt in which to purchase a Bible, or any religious book, except from the book-stores and colporteurs of the mission.

*House-to-house visiting* by the lady missionaries is an important method of reaching the women, and is used successfully in several large cities and towns in which foreign missionaries reside. They also employ, and superintend the teaching work of nearly 50 native workers, whose time is spent in giving religious instruction to women in their homes. In no other way can many women be reached by the Gospel, and, tho this method of seeking opportunities for obeying the great commission is laborious, and attended with much that is hard on human nature to bear, yet it has proved very stimulating to those who have begun the Christian life, and very useful in bringing hearers to the public religious meetings.

RESULTS.—There are many in Egypt, who, tho they have little sympathy with the evangelistic department of the mission work, do not hesitate to ascribe to the mission the impetus given to the cause of *education*, and the diffusion of a healthy literature. Excepting Cairo and Alexandria, there were, in 1854, no government schools in the country, and no schools where anything beyond simple reading and writing were taught. Indeed, there was almost no desire for education. When the mission opened schools in the villages, instruction was given gratuitously, and the parents considered they were doing a favor by sending their children to the mission schools. The missionaries, in their daily contact with the people, urged them to educate their children, and induced them to do so by showing them the advantages to be derived, both moral and material. Gradually schools were established throughout the country, more especially in the Upper Country, some of them independent, some by the Copts and Catholics to oppose the mission schools, until now the provincial towns have their high-class government schools, and the Copts and Catholics vie with the Protestants in encouraging education. The greater part of the pupils now pay tuition, from 25 cents to \$5, a month, according to the number of languages and sciences studied. The number of readers, and the desire for knowledge have greatly increased, as may be seen from the number of daily, weekly, and monthly papers which are issued. In 1854 there was one newspaper in Alexandria and another in Cairo, but no one was seen selling them on the streets. Now there are many dailies, both in Alexandria and Cairo, and the weeklies and monthlies are still more numerous, while the hawkers of newspapers seem as numerous and persistent as in the West. Everywhere, in the cafés and shops, at the doors of private houses, at the stations of the railways, and places

of public concourse, venders and readers of the newspapers can be seen. I do not pretend that this is the result of the mission alone, but I have no hesitation in saying that it has had a large share in bringing about this state of things, and in carrying on these evidences of growing civilization, as may be proved by looking at the present personnel of those who edit and publish the best papers in the country.

2. Next there are the *converts* to Christianity, those who have left the faith of their fathers and mothers and joined the mission communities by public profession of their faith in a personal Savior. There are at present about 5,500, not counting those who have died in the faith. While we can not assert that all these are true followers of the Lamb, seeking to glorify Him in their daily walk, still we are sure that many of them give good evidence of the reality of their conversion. Some who commenced well have fallen away, and others are tares that can not be rooted up; but enough remain faithful to encourage the workers, and to show that the Gospel is still the power of God and the wisdom of God unto salvation. Comparatively few of these are from among the followers of the false prophet, perhaps sixty all told in the history of our mission, and one or two in the others.

3. The gathering and organization of a *native church* for the preservation and extension of the kingdom of Christ and the salvation of souls. To save souls has not been the only aim of the mission. It has also had in view the establishing of a native evangelical church, having the power of the Spirit for its own preservation and development. There are at present 40 organized churches, with their bench of elders and deacons and 23 native pastors. These pastors, with an elder, meet in Presbytery with the ordained missionaries, and take an active part in all the business connected with the 143 stations at which religious services are held more or less statedly. There are besides, under the direction of Presbytery already mentioned, 21 licenciates who have finished their theological studies, 10 local preachers who are employed in religious work all the year, and 9 theological students for 5 months. These, in addition to 272 teachers, the great majority of whom have not made public profession of their faith in Christ as their personal Savior, may be reckoned among the results of the mission work in Egypt. Add to these the contributions of the native churches and communities for religious purposes, amounting to over \$16,000 in 1896. These results, altho far from reaching what should have been reached had the workers always been faithful, and the people realized their duty and acted in accordance therewith, yet they afford reasons for gratitude to Him who has promised that His word shall not return to Him void, and encouragement to the workers to be more earnest and devoted in the future.

THE OUTLOOK.—With the experience of the past, with the large number of foreign and native laborers now on the field, with the occupation of so many central points, with the large number of evangelical books in the hands of the people, and with the beneficent and religious work carried on in Alexandria, Tanta, Benha, Cairo, and Asyut by Christian physicians filled with the Spirit of the Great Physician, we would expect to see the kingdom of God extend rapidly and the number of believers greatly multiplied in the near future, and we have no little assurance and hope that this will be the case. Certainly there is great reason for encouragement to go forward in obedience to the Master's call; but I can not conceal the fact that I do not see a perfectly clear sky before us.

1. The leading *Moslems* everywhere are against us, and in secret use their influence to prevent the establishment of Protestant institutions, the spread of Christian principles, and the enjoyment of equal rights and privileges. The social proscription of converts from Islam is just as strong as ever. Books and pamphlets against Christianity are openly published and circulated, while the "powers that be," tho nominally Christian, deprecate any attempt to publish replies, on the plea of fear of disturbing the public peace. The principles of justice and liberty are often disregarded to please the Mohammedan majority. This being seen by them, only strengthens the feeling of their own importance as compared with non-Moslem sects.

2. The large number of *Copts* educated in our schools, but unregenerated by the Spirit of God, have united in an effort to enlighten and civilize their own people. While they acknowledge their obligation to the mission for the education they have received, and the stimulus given along the lines of civilization, they have little or no sympathy with us in our desires to lead sinners to the Savior and teach the pure Gospel. They are establishing schools on their own account, and generally at places where there are flourishing mission schools, and by giving higher wages to teachers, and offering better terms to the pupils, and appealing to racial prejudices, they are doing not a little to break up the work of the mission, while they do nothing to evangelize their pupils.

3. Our own work has advanced to the stage of progress when some of the native converts naturally begin to think they can stand alone, and are becoming restive under the direction of the missionaries. We are, indeed, glad to see the spirit of a Christian manhood and independence developing; and if it showed itself in all lawful directions, at least in the more important directions, we would rejoice. But it shows itself more in wishing to *control* than in *contributing*, more in material things than in spiritual, and too often by those having the least wisdom and spiritual power.

The missionaries need the spirit of prudence and wisdom to guide

them in doing their part to develop a vigorous, spiritual, and evangelizing native church in Egypt; for with a people consecrating themselves and their worldly means to the Lord, and a native ministry free from the spirit of the hireling, and burning with the desire to save souls, great results would soon be manifest.

THE GREAT NEED.—The great need at present here as everywhere, is *the outpouring of the Spirit*. Knowledge has been largely diffused, congregations have been organized, schools established, mission agencies of various kinds set in motion all through the land. What is wanting is the Spirit in mighty pentecostal power upon all. Lord, open the windows of heaven and give us this blessing!

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## MISSIONS TO THE JEWS IN PALESTINE.

BY ERNEST W. GURNEY MASTERMAN, F.R.C.S., F.R.G.S.

A peculiar romance attaches itself to the idea of trying to bring the knowledge of Christianity to the Jews in their ancient land. From the first establishment of English missions to the Jews in the present century the idea of making Jerusalem the point of special aggression filled the minds of the originators, and so we find Jewish mission work begun among the Jews of Jerusalem as early as 1823. But if romance points to Palestine as a land of special interest, practical work daily shows that it is likewise a land of special difficulties. These difficulties, too, do not in any degree diminish as time goes on. The powers wielded by the rabbis in the large communities, and by the managers of the recently organized "colonies" in the country districts, are bitterly opposed to all Christian effort and, it must be admitted, make it exceedingly difficult to carry on evangelistic effort as it should be. It is scarcely ever possible for a Jew to candidly examine Christianity before throwing in his lot with the Christian missions. A little visiting of missionaries' homes, an occasional attendance at some service, and he is at once cut off from his community and friends. In European and American communities the Jews can neither watch each other so closely, nor have so many opportunities of persecuting the inquirer. In the Holy Land the community is practically self-governing, the Chief Rabbi in Jerusalem being directly under the Sultan. The power thus swayed over the individual members of the community is consequently enormous, and were it not for eternal divisions and jealousies between its different sections, they certainly could make Palestine missions to the Jews well-nigh impossible.

The Jewish population of Palestine proper may be put in round

numbers at about 50,000.\* Three-fifths of this number live in and around Jerusalem, and the remainder chiefly at Safed, Yebenes, Jaffa, and Hebron. Some 3,000 or so are scattered on the coast towns (Gaza, Acre, Haifa, Tyre, and Sidon) and throughout the country. There are indeed no towns and few large villages without some Jews—it may be one or two families only. Then another 3,000 or so must be settled in the recently started Jewish agricultural “colonies.”

The Jews in the four sacred cities, Jerusalem, Hebron, Saféd, and Tiberias, are largely immigrants, and a considerable proportion receive *Haluka*, or a pension from their co-religionists in Europe. As many of these Jews have come to the Holy Land in failing health, to spend on sacred soil their declining years it is only fair they should have some such source of support. Since the community has so largely increased in the past 15 years, the *Haluka* has had to be divided among an ever-increasing number, and consequently there has been less for each individual. The *Haluka*, being left in the hands of the leading rabbis for distribution, affords a good means for bringing to book any family that has a son or daughter being drawn aside by the “enticers,” *i. e.*, the missionaries. A dutiful son must hesitate when he sees that his religious inquiries are about to reduce his family to beggary by causing their pension to be stopped. As may be supposed the *Haluka* is not enough for all, and so we find the poorer Jews in every part of the land in all kinds of trades: watchmakers, tailors, bookbinders, carriage drivers, pedlars, etc., and contrasted with the habits of the natives, they are diligent, clever and successful.

In Jerusalem the community has long ago overflowed the narrow limits allowed to them within the ancient walls, and now groups of houses have sprung up on all sides, so that far more Jews live outside than inside the old city limits. The new groups of houses are usually known as “colonies”—each group being built and administered by a committee. One of the largest of such colonies is that built by Sir Moses Montifiore some years ago. It has come to be one of the best known from its situation close to the new railway station at Jerusalem. These “colonies” must not be confused with the true agricultural “colonies,” which have lately risen in such numbers in the land. These last have a very different purpose. They exist to train Jews to agricultural pursuits and to eventually demonstrate to the world the possibility of the Jews successfully living upon the land of their forefathers. They are the outcome of the now much talked of “Zionist” movement and the success which has attended at any rate some of them, has no doubt given a very great impulse to this movement. One of the most extraordinary misstatements about the land of Palestine is that recently made in the *London Times*, † professedly quoted

\* Without Beyrout and Damascus, which would add another 15,000.

† Sept., 1897.



"COLONY" OF POOR JEWS, NEAR JAFFA.



JEWISH "COLONIES" OUTSIDE THE WALLS OF JERUSALEM.



from the Chief Rabbi of London, viz., that Palestine is a dry, sandy waste, and already overpopulated. Now the colonies have clearly demonstrated, first, that the land in all parts yields a ready harvest to patient toil, and second, that the present unfruitful and sterile condition of this once rich land is due to want of cultivation. Let the land once be replanted with fruit-giving trees, let it be irrigated, let the terraces on the mountain sides and the ancient cisterns on all the hills be repaired, and the land may once again be described in Eastern imagery as "flowing with milk and honey." It would be beyond the purposes of this paper to enter into a full description of these colonies, but briefly it may be mentioned that about 150 square miles of territory has now been acquired for colonizing purposes, and that now, after a considerable expenditure of capital in original outlay, some of these are becoming really self-supporting. Upwards of a dozen colonies are now in full working order in Judea—two (including the largest colony of all Samaria) in Samaria, six in Galilee, and two in the Hauran. The houses are built on European models; extensive gardens, including often pleasure grounds, are laid out and when necessary, modern carriage roads have been made. It is possible to drive in carriages to all the colonies, including even the new ones in the Hauran; roads of upwards of 40 miles have only last year been made to connect with the railways and other colonies.

The healthy farm life is developing a race of stalwart agriculturists of very different physique from their ancestors of the European "ghetto." The sultan, evidently alarmed at the "Zionist" movement, is passing more and more stringent laws excluding Jews, and is making it increasingly difficult to acquire land. On the whole, it is probably much better that what has been done on a small scale should consolidate, and its lessons be learned before further ventures are made. Should, however, the Jews become united in their desire for acquiring Palestine, and should the wealthier ones come to the front with the funds, there is not the slightest doubt as to the feasibility of their repopulating its neglected areas, and transforming in a few years the whole land into a scene of fertility and plenty. All this, however, would, I fear, not make mission work easier—at least along its present lines. The colonies under Rothschild are quite inaccessible to any missionary efforts other than hurried visits, and even medical missions do not find much room for entrance, for good medical men and dispensaries are provided in all the larger cities.

The Jews of Palestine, as might be supposed, are from many lands, and speak many languages, but they have a common mode of communication among themselves in Hebrew. Judea-German and Judea-Spanish are the common languages of the Judean Jewish cities; but both Arabic and French are largely being introduced. Persian, Georgian, Turkish, and Mugleralin Arabic are also much used in

Jerusalem. Great efforts are being made in some of the Jewish centres—and notably at Safed—to reintroduce Hebrew as a common daily language.

The MISSIONARY SOCIETIES working among the Jews of Palestine are:

1. *The London Society for the Promotion of Christianity among the Jews*, a Church of England society, and the first Jewish society to work in the country. Their permanent stations are Jerusalem, Safed, Jaffa, and Damascus. They also visit Hebron and other smaller centres by itinerating tours. They employ six ordained and four medical missionaries, and a staff of about thirty lay helpers. Several of the clergy and more than half the lay helpers are proselytes.

2. *The Free Church of Scotland* has stations at Tiberias and Safed. The European staff consists of one minister, one ordained and one unordained medical missionary; two lady nurses, and about eight native helpers.

3. *The Bishop of Jerusalem* has a small work in Jerusalem and a station at Haifa. The bishop employs his chaplains (generally two or three), one native medical missionary, five or six European ladies, and a few native teachers.

Altho not actually in Palestine proper, yet near enough to be associated with this work, I may mention the station of the *Established Church of Scotland*, in Beyrout, especially noticeable for its large and successful Jewish schools.

There are several small independent missions also, such as that of the Rev. Brother Oliel in Jerusalem, and of Mr. Joseph in Haifa.

The methods employed by all these missions consist of schools (both children's and technical), working meetings, classes in English, medical missions, and services. These last-mentioned are put last, because apart from some special means of gathering an audience—such as those mentioned before—they are not very successful. Open-air services in the Turkish dominions are practically impossible. The medical mission hospitals and dispensaries, working meetings, magic-lantern entertainments, school treats, etc., all, however, afford opportunities for preaching the Gospel.

Of the schools, those for boarders, and of the medical missions, those with hospitals, are undoubtedly the most successful in every way. Boarding-schools for Jewish boys and girls exist in Jerusalem, and hospitals for Jewish in-patients in Jerusalem, Haifa, Tiberias, and Safed.

The new medical mission hospital at Jerusalem, under the London society, is a magnificent building, and probably for its size one of the finest medical mission hospitals in the world. It is built in the pavillon system, with every modern appliance. Unfortunately the Jews are making every effort to prevent its usefulness by preventing their co-religionists from attending, and by providing other hospitals and gratuitous medical advice. It is natural that fanaticism should run highest in Israel's holy city. Indeed, this is the open reason for the present organized opposition.

As regards results, it must be confessed there is much to discourage. The amount of temporal good done is great. Direct good by healing

the sick, educating the ignorant, teaching of trades, the introduction of many Western things and ideas, and indirect good by the stirring up of a spirit of emulation, whereby the Jews of Europe have been shamed into helping their poorer coreligionists in Palestine. More important, too, undoubtedly a widespread knowledge of many of the great ideas of Christianity has now taken the place of utter ignorance and misunderstanding. To many of the Jews from Russia, etc., their old idea of our sacred religion must have been that it was a dense superstition, whose leading tenet was persecution of all who did not agree with it. Now thousands have come to understand that the religion of Christ is one of love, and a knowledge of the life of our Lord and of the New Testament is widely diffused.

There are, of course, baptisms yearly—perhaps an average of nearly twenty—and not a few who have learned the truth in this land have been received into the Christian Church in lands where there is greater religious liberty.

It must be admitted, however, that if the number of baptisms were the only criterion of success, then compared with many other lands, Palestine is not a successful field. We, however, who are working here, believe that that is a false test, and that, in spite of the special difficulties, this, the land of Israel's past and of her future, is a land in which it is well worth while, and in which it is our bounden duty to try to plant the Banner of Israel's Messiah.

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## CHURCH AND STATE IN RUSSIA.—II.

BY VLADIMIR SOLOVIEF.

From the beginning of the Muscovite epoch, Christianity lost its universal quality in the consciousness of the Russian people; it was changed into a religious attribute of the Russian nation. The Church ceased to be an independent social body; it amalgamated itself with the national empire and accommodated itself entirely to its political task and historical nature. Everyone who is acquainted with Russian history and with our present condition will recognize the truth of this.

The late Mr. Katkof often referred to it as to our principle of historical superiority. I allow myself to quote another more competent testimony, not on account of its great authority (which is not even necessary if the fact be clear) but because never before has the original cause of our clerical-imperial polity been shown with such plainness, eloquence, and historical truth. In his work "Church and

State, a reply to Count Leo Tolstoi," Nikanor Archbishop of Kherson and Odessa, writes as follows :

"It is known why and how the Church and State met in Russia. . . . Our forefathers, freedom-loving nomads, having lived on their broad soil perhaps for thousands of years, decided to renounce their freedom and to call Varagian princes to their country; they told them 'Our soil is broad and habitable, but there is no order in the land; come hither and reign over us.' Thus the empire took its rise. But this first empire had neither a personal nor a local center. Rurik lived in Novgorod, but Oleg preferred Kief, and Sujatoslar set his mind on Bulgaria. The most important fact was that Rurik and his brothers did not bring with them the imperial principle, but the family and hereditary principle; which dismembered rather than united the Russian people. Then began the beneficent mission of the Holy Orthodox Church for the Russian nation and empire. We will not enter into details, but only name the principal traces of this *clerical-imperial mission*.

"The Orthodox Church brought with it to Russia the idea of 'Grand Dukes,' as having been ordered of God; they were to be governors, rulers, and highest judges of the subjugated nations. This idea did away with the Varagian-Slavonic idea of the duke—a bold leader of the yeomen, over whom he reigns with fire, iron, and wood. The Church brought from Byzantium the idea of empire, setting aside the Varagian idea—that soil and people belonged to the dukes, and could be dismembered by them as personal possessions. The Church confirmed the *unity of the national self-consciousness*; it bound the people through the one unity of faith to the one heavenly Father, to whom they prayed in one language, which from this time remained for all Slavonic tribes the *one native and holy language*. The Church created first one and then another sanctuary for the people in Kief and in Moscow; there it fixt the *dwelling of the all-uniting imperial power* through their blessings, prayers, and the concentration of the clerical state. The Church brought to Russia the civilization, imperial laws and regulations of the Byzantin Empire concerning rank. The Church alone collected together the small Russian principalities, which were even more divided than the old Slavonic tribes. From the beginning the Church had gathered together the Russian people, princes, towns, countries, crushed under the Mongolian yoke. The Church made out of the weak Muscovite prince a grand duke and more—a Tzar. The Byzantine idea of autocracy was thus transplanted to Russia. The Church bestowed the anointing oil of the old Greek Orthodox monarchs upon the Tzar of Moscow and all Russia. The consequence of this was that the Orthodox Faith united the Russians into a national unity, subject only to the will of the "Anointed of the Lord."

Thus speaks the holy Nikanor. The spiritual powers of the Russian people, represented by the Church, in accordance with this true picture, therefore devoted them to one historical task, the creation and strengthening of the absolute monarchy. We know how necessary this task was. In the Muscovite epoch the national political task demanded such great all-devouring measures, that for the consciousness of the people all other aims were shut out; the high principles of

Christian universalism were forgotten, and their practical view of the world took on a heathenish character. The process of solidifying the State was a historical necessity, but it was united with deep abnormal events in the life of the people and led to spiritual degeneration. One should look upon the development of our national organism in the Muscovite epoch as on a tedious dangerous *illness of growth*. For example, one does not see in the reign of Ivan IV. the expression of a sound social life; nor can one see in such a God-fearing Tzar, who kills his bishop unhindered, a normal expression of the clerical-imperial circumstances. This illness of growth reached its climax in the seventeenth century, and then followed the definite change. In the reign of Alexis Michavilvitch the principal aim of this unhealthy process was attained. Thanks to uniting Ukrania and Little Russia with the Muscovite Empire, both the extremes of the Russian nation were soldered together, and the name of Tzar and Autocrat of all the Russias was no longer a mere title. At this time also, in Moscow, the absolute monarchy, after a hard struggle, overcame the belated pretensions of a barren clericalism (affair of the patriarch Nikon) as well as an uncultured people's premature strivings after religious liberty (affair of old ritualism).

We know that the creation of the absolute monarchy in Russia was the work of the Church. As Nikanor says: it "brought up" the Muscovite Empire, and this was its historical task. But how can the foster-father emulate his grown-up fosterchild? Having performed his duty, should he not withdraw? But in the name of the clerical power, the patriarch Nikon sought to destroy abruptly the very thing upon which that power had worked successfully for many centuries. In Russia, the clericalism which inspired Nikon was but an abstract doctrine, without any historical ground to it. By confirming its spiritual power as an unconditional independent principle, and by placing it apart from and above the State and people, he provoked both State and people. There were in Russia no common elements upon which he could rely for the realization of his idea. Being obliged to look out for a support outside of Russia he applied to Byzantium, the source of our ecclesiastical system. He attacked Russian nationalism and set up against it *Greek* nationalism. "By birth, I am a Russian, but by education and faith a Greek," says he. These words prove the untenability of his enterprise. There was no necessity why the Russian people should change their native heathendom for another—the "Russian faith" for the "Greek faith." "Greek faith" might help Nikon in his work of correcting the errors in the books, but not in that of emancipating the Church from the State. The preponderance of the secular power over the clerical, against which Nikon fought, was but the repetition of what had taken place much earlier in Byzantium. The abstract-minded Nikon could only hope

for aid from the Tzar-devoted Greeks against the Tzar himself. Nikon was handed over to his enemies and judged by the eastern hierarchy for conspiracy against the State. Only then Nikon saw in what relation the Greek faith stood to his clerical ideal. The Metropolitan of Kazan, Paissi Ligarid, explained to him that on the imperial armorial bearings, which Moscow had received from Byzantium, are the two heads of the Roman eagle. These are to signify two principal powers which in the same measure belong undividedly to the autocrat, viz.: the power over the Empire and over the Church, the administration of secular and clerical affairs;—from this follows, that the Orthodox Tzar, and he alone possesses the fullness of power on earth, and that above him is none but God.

In this way the fundamental fact of our history was confirmed in a clear and simple formula, and was elevated to the height of an unconditional principle; Greek patriarchs presided over the council in Moscow (1667), and solemnly confirmed the notion of the Church, as a function of the imperial organism. The council had with logical inalterability to condemn Nikon as well as the old ritualists, viz., in the one case from the *clerical idea* of the Church as an independent and supreme spiritual power, and in the other case from the *national democratic idea* of the Church as bound to the orthodox Russian people, which inalterably guarded the traditions of their homes. One can find sound ideal elements as well in the hierarchic protest of Nikon as in the democratic protest of the old ritualists against an official church. But it is plain that a practical result of this protest was neither possible nor desirable. It is clearly evident under what new arbitrary power the barren clericalism would bring the lives of the people. So far as the old ritualistic movement with its negative truth in relation to the official Church was concerned, it was essentially the extreme expression of the heathen degeneracy into which Russia relapsed during the Muscovite epoch. The acknowledgment of the unconditional inalterability of the local and temporal tradition, annihilated Christian universalism and Christian progress. In this, old ritualism showed its practical untenability. It confirmed itself as the national Russian Church; that means the highest religious form of the national unity. But soon it transpired that the Russian people (in an important majority) saw the thing in another light. It chose for its bond not the religious, but the political form of unity; it declared itself not as a church, but as an empire. Who, amongst our people, knows anything about a Russian Church, the patriarchs, etc.? But everybody knows and understands what are the Russian Empire and the Tzar. By wishing to represent Russian nationality in its unity, old ritualism became but a religious sect;—instead of uniting Russia, it became subject to many a subdivision. — *Translated by Mrs. A. S. Howe.*

## II.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

### Specific Donations. Do They Help or Hinder?

In a communication from Dr. Hardie, whose articles on "Religion in Korea" will be read with interest, he refers to the matter of specific work in missions. Dr. Hardie and his wife went to Korea first in 1890, under the auspices of the Toronto Medical Students' Young Men's Christian Association. Dr. Hardie says:

"In order to the best attainment of the object of the mission, the carrying on of foreign work also is necessary. Zeal for any cause can be developept only in proportion as that zeal finds expression in practice, and nothing else so interests young people in any work as having a part in it distinctively their own. To make the matter personal, to place them in a position where they will think of and work and pray for *our own* mission and *our* missionaries is infinitely more effective in arousing interest than anything less definite could be. To meet this need, the Canadian Colleges' Mission is carrying on medical and evangelistic work in Korea."

Dr. Hardie explains, however, the limitations of the design thus: "The foreign work of the Canadian Colleges' Mission stands to the work at home in the relation of means to end, and it is not the intention of the mission to send out, under *its own* auspices, more than three or four missionaries. Its chief aim is to so enthuse students with the spirit of missions, and to so train and practice them in the organization, conduct, and support of missionary work, that when they leave college to enter upon the wider sphere of life-work, it may be as zealous missionaries or intelligent and self-sacrificing supporters of the missionary boards of the various denominations to which they may belong."

Dr. Hardie's putting of the argument for specific work by specific persons is substantially that which underlies all the attempts of the Student Volunteers in the several institutions, to support a missionary in whole or in part among themselves. How this works may be seen in the increast interest among the institutions where this policy is pursued. At the meeting of the Student Volunteers, in Cleveland, it was ascertained that colleges and seminaries combined had contributed, during the preceding year, fifteen thousand dollars to foreign missions over and above what they had previously given. Under the influence of this mission the donations steadily increast, until, in 1897, it was found that the colleges alone, without the seminaries, contributed that year over twenty-five thousand dollars more than they had given before the movement started. It was declared to be a conservative statement that the colleges and seminaries combined gave over forty thousand dollars that year for foreign missions. Now this statement does not stand alone. It is accompanied with another, which is significant in this connection. This forty thousand dollars came almost entirely from between eighty and ninety institutions, which were in whole or in part sustaining representatives of their own on some foreign mission field. The influence of this overflowed to a number of individual churches, who, inspired by this example, concluded that they, too, could advance their contributions to a figure which would enable them to support a missionary of their own.

There is an element of this same inspiration from specific responsibility, which also inheres in the several women's missionary organizations. The societies were carrying on some work among the women of heathen lands before the women of the Christian

churches took this department on themselves. There can be no doubt of the increase impulse that stirred the women of the churches, when they came to be responsible for a special department of the general work. They, in the first place became far better informed about the actual conditions of the women in mission fields, and set themselves to a systematic study of foreign conditions, which marks the movement as one of the phenomenal developments of the century. A like tendency of increase interest displays itself in the adjustment of the societies by which individuals are allowed to support individual native agents, men or women, or specific orphans or Bible-readers. This is only stated to indicate the advanced interest which some classes of persons take in something which is to them less vague than the work as a whole.

It may be that this element inheres in human nature, as it is certainly present in donations to special objects in the home churches, as well as in those abroad. Persons are found who will contribute an organ, or a bell, or a memorial window costing far more than the same persons would donate toward the general church erection, which included these same items. There is little use quarreling with this feature of human nature. It exists, and it may as well be reckoned with. The great Church of England Missionary Society recognizes it, and if we are correctly informed has on its books, accounts with some two hundred or more "Special Funds." Most of the societies in one way or another admit a similar specification on the part of the donor of the object which he desires to give. Sometimes these lie outside of work which is already included in the scope of the society, when the society must be allowed to choose whether or not it can become the channel of the donor's wish. Generally, however, the donors of special offerings select some object which the society can readily adopt, if it has not already done so.

There is always, however, another

class of givers who believe that the societies' officers have a much wider and juster view of the total needs of the fields, and who are willing their contributors should "press the button and let them do the rest." The writer knows of some of the most widely informed and zealous donors and supporters of missions, who distrust their own judgment, and prefer that the responsibility of distribution shall rest with the board with which they are affiliated.

It is only fair to say that most boards are in sympathy with the effort to increase the individual or local church interest in some specific work, as contributing to an extension of the interest and knowledge of persons desiring it. It is nevertheless well that donors of this class shall be made aware of the operations of these special gifts on the home boards and on the foreign missionaries.

Some time since Dr. Downie, one of the editors of *The Baptist Missionary Review*, published in India, writing in that magazine, gave reasons why the entire scheme of specific donations should be discouraged or even summarily denied by the boards, stating at the same time that the Presbyterian Missionary Society of the United States, and several of the European societies, had abandoned the specific-gift system, without experiencing the evil results it was feared would follow this course. Dr. Downie calls attention to the fact that the officers of the societies experience great embarrassment in making up the schedules of their appropriations for the various fields. After canvassing the whole field, and making an equitable distribution of the funds according to the several demands, he says, they must send the specific donations to some fields, increasing the amount to that field without being able to take from any item already appropriated to it, to balance the claims. But Dr. Downie has better claim to speak from the standpoint of the missionary on the field, and he declares that specific gifts often

make a heavy draft on the missionary's time, as generally these specific donors want specific reports concerning their special gifts. He thinks, too, that, as rule, the native assistants who are specifically supported are not benefited thereby. They are not selected because they are better than others, but direct support and direct communication on their part with the home giver often leads them to think themselves of special importance, and to demand increased pay. Dr. Downie also thinks the missionary is sometimes led to undertake work that he would not attempt, but for the hope of specific gifts for some specific helper or work, and that this has a tendency to demoralize the reliable proceedings of the more regular appropriations. Perhaps the Doctor might have made another point in this connection on the disturbance of the balance between several fields of the same board. Some fields offer far more tempting features for special giving than do others, and they can thus attract a disproportionate amount by special gifts.

It is only proper to say that some missionaries seem to think they gain by the very demands made for specific reporting to the special home donor. When, for instance, they induce a number of these specially-supported people to write a quarterly letter to the home patrons about themselves, it must come to the missionary for rendering into English that the patrons may be able to understand it, and this gives the missionary an insight into their own putting of their work, or makes a revelation of the character of the native agent or *protégé*, which may be of value, and when the whole is reduced to system, they think it does not require much time at their hands; some even say it can be done in one day.

Dr. E. E. Strong, editor of the *Missionary Herald*, is on record to the effect that it is difficult to keep a prolonged interest in these special objects, and he is confident that it is the experience of the boards that in the majority of

cases no great interval intervenes between the adoption of a special object by a patron and the dropping of the same. It is difficult to sustain the interest. The donors are often disappointed in the person whom they have undertaken to support. Even a missionary may have no special gifts or thrilling experiences such as would intensify enthusiasm, and he may soon come to be considered dull or inefficient. Dr. Strong is, however, favorable to a combination of the two forms of giving, if happily balanced, provided the special donations are within the appropriations already adopted by the board. Even the Church of England Missionary Society, to which reference has been made, as opening a large number of special accounts, reckons that these "appropriated contributions" are only to be recognized when they are in aid of work already undertaken by the society. The Methodist Episcopal Missionary Society has, on several occasions, made appropriations to specific objects, contingent on the money being given specially for these objects. Dr. Scholl, Secretary of the General Synod of the Evangelical Lutheran Church, told at the Fifth Conference of the officers of the Missionary societies, in an interesting and somewhat amusing strain, his personal experience in attempting to get special patrons to adopt specific objects on the foreign field. By means of photographs of the students for the ministry in the mission of his church in India, with a little biographical sketch of each, he got 130 of these specifically supported by individuals. He then placed 150 of the native workers in the same way, and followed this with about 150 prayer-houses. He would present the photograph or design, and say, "Now there's an opportunity for some one to support a worker or erect a chapel," and the response was generally prompt and cordial. Dr. Scholl instances a plain farmer in a country church as apt to say, "I can't comprehend your millions of heathen and hundreds of thousands

of dollars, but when you come down to twenty or thirty dollars for a minister, I can handle that," and so he pledges himself to the support of an agent when previously he only gave five dollars. Dr. Scholl, with all others who have had experience in the matter, realizes that disappointment and disheartening is liable to come to the special donor, but thinks the time well spent in fending off this in the first instance, and explaining it in the next. A little patience will, he thinks, put this all right, and the specific donor is all the more apt to grow to a wider view of missions than if he attempted to grasp too much at first. The whole field is so vast that it is vague in the minds of a large proportion of givers.

J. T. G.

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#### Rev. John A. Davis.

The International Missionary Union is again specially bereaved in the death of one of its principal officers—Rev. John A. Davis, of Nyack, N. Y. His ancestors were among the Dutch settlers who originally founded Kingston, N. Y. John A. Davis was graduated at Rutgers College in 1865, and at the New Brunswick Seminary three years later. Being appointed almost immediately thereafter as missionary to China, he spent some months addressing the churches, and then sailed, with his wife, for Amoy. In less than two years after his arrival his health failed, and in 1870 he was obliged to return to America, never again to be able to re-enter the field abroad. But during all his excellent service to the several churches of which he was pastor, he maintained his missionary zeal, and his pen was devoted to the exposition of the needs of the heathen. His "Chinese Slave Girl" alone has achieved a wide reputation as inspiring the intensest interest, especially among young people, in the foreign mission work. His latest production, "The Young Mandarin," a sort of companion volume to the first named, shows the same graphic power.

But whatever Mr. Davis was to his own church, to the church at large or to the cause of the missions in general, he will be widely remembered, and his death will be widely mourned, by the missionaries who from year to year have had the pleasure of meeting him at the annual sessions of the International Missionary Union. He was always actively interested in the success of that organization and his executive ability and delightful spirit made him exceptionally valuable to it. His suavity was charming, his broad charity opened his heart to all of whatever communion, while his fidelity in every duty assigned him, and his unpretending but profound spiritual experience marked him as a rare leader of this noble host. Mrs. Davis will have world-wide sympathy extended to her from missionaries who appreciate her own services to the "Union." In behalf of them all we venture to utter the Apostolic benediction.

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#### Religion in Korea.

By R. A. HARDIE, M. D., OF THE  
CANADIAN COLLEGES' MISSION.\*

Very conflicting statements have been made regarding the religion of the Koreans. Some have concluded that, strictly speaking, they have none. Others claim that in addition to Buddhism, which has now comparatively little influence, two distinct religions prevail; the one enjoying the patronage of the state, and having the Confucian code as its ethics, the other, a superstitious fanaticism, confined to the lower orders. We wish here to point

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\* The Canadian Colleges' Mission is an outgrowth of the Student Volunteer Movement, and had its origin in 1892, when the Young Men's Christian Association of the University and Medical Colleges of Toronto united previously existing missionary interests with a view to forming an extended college movement, having for its object the fostering of the claims of foreign missions in the minds and hearts of Canadian students. It has now mission circles in sixty different educational institutions in Ontario and Quebec, employs a traveling secretary and publishes a monthly journal, *The Canadian College Missionary*, which is sent free to all subscribers to the funds of the mission.

out that while Buddhism, Confucianism, and other forms of idolatry exist, there lies at the root of all religious belief in Korea a powerful and evil spiritism, which alone constitutes the real worship of all classes.

Buddhism originated in India in the fifth century, B. C., and was introduced into Korea about the year 371 A. D. by the Chinese Emperor, Han An. In many respects superior to Confucianism, which had over 300 years before gained a foothold in the peninsula, Buddhism did much to advance the cause of civilization in Korea. About 1,000 A. D. it became, under royal patronage, the popular religion of all classes. But on the advent of the present dynasty, in 1392, various circumstances brought the system into disfavor, and it was placed under ban. But yet, to-day, in many wild mountainous retreats, hard by some gushing spring, and overlooking most enchanting scenery, may be found groups of monasteries, each containing from five or six to a hundred or more monks, whose lives are devoted to the worship of the images which adorn the temples. These shaven-headed vegetarians live fat, sleek and lazy lives, and although looked upon by all classes as utter outcasts—the lowest of all the low—yet every spring-tide throngs of earnest devotees may be seen wending their way to their sacred retreats, each with an offering of paper, candles, rice, and “cash.” On the day of their arrival the pilgrims perform certain required ablutions, and early the following morning, long before the sun has risen, their offerings are placed upon the altar, and amid much beating of drums, clanging of cymbals, weird chanting of the priests, and frequent bowing and prostrations of the silent worshippers, prayers are offered on their behalf. But let us not think that this is the only altar at which they bow. They are all likewise slaves of ancestral worship, the only element in Confucianism which savors of religion.

On the disestablishment of Buddhism,

the study of the Chinese classics was revived, and for nearly five hundred years the books of Mencius and Confucius have been as devoutly revered as in China. Possessing an excellent ethical code, Confucianism served to establish a measure of law, order and morality in Korea, but the inevitable tendency of the system to foster pride, selfishness, despotism, polygamy and atheism, has probably more than counterbalanced this gain. A highly cultured native says: “What Korea might have been without Confucian teachings nobody can tell. But what Korea is with them we know too well. Behold her oppressed masses, her general poverty, treacherous and cruel officers, her dirt and filth, her degraded women, her blighted families—behold all this and judge for yourselves what Confucianism has done for Korea.” Confucianism is in theory one thing; in practice, quite another. Even its much-vaunted filial piety not infrequently means but a fearful reverence for the spirits of departed parents. An aged father or mother may be neglected, ill-treated, even hurried out of life, but all this is amply atoned for by a due observance of the prescribed rites at their graves. Pent up in the body, the spirits may be neglected and ignored, but once set free they become powerful influences for possible evil, and must then be respected, revered, worshipped. Every person is believed to have three spirits. After death one of these takes up its abode in the ancestral tablet—a walnut slab, upon which the name of the deceased is written—another accompanies the body to the grave, while the third is said to go either to the heavens or the “underground prison,” according to the life lived in the flesh. For three years after the death of a parent, the eldest son, morning and evening, worships before the tablet in the room where the dead once lived, besides making numerous offerings at the grave. In the ceremony before the ancestral tablet, the eldest son, robed in sackcloth, is

attended by two younger brothers in half mourning, and three friends or relatives, one of whom recalls the good deeds of the departed. The tablet is placed on the chair, an article, by the way, which at no other time has a place in any Korean household. After much enforced lamentation, bowing, prostrating and calling upon the shade to accept their "mean sacrifice," all retire for a time in order that the spirit may in peace regale itself with the savor of the offering, and then they return to feast and wine themselves. After the third year the performance of sacrificial rights is limited to four or five times a year, the most important of which is the tenth day of the tenth moon, when any Korean absent from his native district, will travel from the farthest limit of the kingdom, if necessary, to be present at the grave on this date. The hold that ancestral worship has on all classes—the low as well as the high—can not be over-estimated, and it is always the hardest and last thing to be given up by those embracing Christianity. To neglect this shrine is to become a political, social, and family outcast—"a traitorous dog, unfit to live."

But in this we are anticipating our next division, for ancestral worship is in its origin, purely Shamanistic. The primitive religion of China was undoubtedly a vague monotheism, but the Chinese and Koreans have always believed in the existence of evil spirits, and in their interference in the affairs of men, a faith, we believe, directly traceable to traditions of the fall. From a belief in the power of the spirits to cause injury and misfortune arose the idea of propitiatory sacrifice, and this, united with the doctrine of filial piety, and a belief in the immortality of the soul, resulted in ancestral worship. Confucius taught that the right to worship heaven was confined to the Emperor alone, and in this his teaching has been observed. But when he went further and attempted to restrict spiritism to the worship of the souls of de-

parted parents, he was less successful, and to-day the real worship of Confucianism, in Korea, at least, is Shamanism or Demonolatry, a gross mixture of superstition, fetichism, sorcery, and sacrificial ceremonies for the propitiation of evil spirits, which are believed to populate the earth, the sea, the air. The worship of the god of the hills, the genii of trees and rocks, and innumerable household deities, keeps up a constant round of religious ceremony. Little temples, built at the summit of every mountain pass, trees dedicated at the entrance to every village, and in every house rude fetiches—a wisp of straw, an empty gourd, a piece of old pottery—or some more pretentious image, represent or become the shrines of spirit-demons, powerful and malignant. To these they attribute all the ills of life. Sickness, adversity, misfortune, and disaster are but results of their displeasure, which may be prevented or appeased by offerings of prayer and sacrifice. But the spirits are not all necessarily malignant, and with them is sometimes associated the idea of guardianship. A large venomous serpent, often seen winding in and about the roofs of their dwellings, is looked upon as the embodiment of the guardian spirit of their homes, and therefore held sacred. To their firm belief in the existence of the dragon, often found figured in their temples, they bear ample testimony by casting into the watery deep food sacrificed to him. Many other mythical creatures have their existence in the imagination of high and low alike. But, over and above all, they have a very imperfect, yet firm, belief in one supreme being, to whom they say all things owe their existence—*Hu-na-nim, the Lord of Heaven*. They know Him, however, not as a kind and loving Father, whom they may approach in worship, but rather as a being to be feared, one to whom, in the last extremity of despair, we sometimes hear them cry, but hopelessly. Demons alone are the objects of their worship. Whether bowing



BUDDHIST PRIESTS.



THE DRAGON.



KOREAN DEMON WORSHIPPERS.



before Buddhistic images, Confucian tablets, the ancestral grave, or the acknowledged altar of some evil spirit, the Koreans have but one name for it all—*kwesin yaba*, *demonolatry*, or *devil-worship*. For the material objects, before which they bow, they profess no reverence whatever, except as they are the embodiment of evil spirits, who demand, as the price of peace and favor, worship and sacrifice. What better comment can we have on the words of Paul, in 1 Cor. 10 : 19, 20 : "What say I then? That the idol is anything, or that which is offered in sacrifice to idols is anything? But I say, that the things which the Gentiles sacrificed, they sacrificed to devils and not to God: and I would not that ye should have fellowship with devils."

Is it not an awful thing that those whom God made in His own image should ever have fallen so low as to worship and serve the emissaries of "the dragon, that old serpent, which is the Devil and Satan," by whom they are "taken captive at his will?" And yet it is, if possible, more awful that, notwithstanding our Lord's provision for their deliverance "out of the snare of the devil," and His command to preach the Gospel that they might be turned from darkness to "light and from the power of Satan unto God," they should, for more than eighteen hundred years, have been left to their fate.

#### NEW CONDITIONS.

As early as 1000 A.D., Arab merchants trading in the East, visited and, it is said, even settled in the peninsula. During the sixteenth century the Portuguese visited Korea, and brought the name to Europe. In 1853 a Dutch vessel was wreckt on the coast, and the crew taken to the capital. Escaping to Japan, after fourteen years imprisonment, they returned to Europe, where one of their number recounted their adventures in a book, which was shortly after translated into German, French and English. Before the close of the

last century Roman Catholicism found its way into Korea from Peking, and in 1835, at the request of converts, the first French priest entered the country in disguise. Notwithstanding outbreaks of persecution and the martyrdom of both foreigners and natives, believers multiplied until 1866, when political intrigue brought discredit on the faith, and the name of Christianity became synonymous with treason. In that year two French bishops, nine priests, and many native converts were cruelly put to death. One priest escaped to China, and a French squadron was at once despatched to Korea; but the force landed was ignominiously repulsed, and withdrew after burning the city of Kang-wha, thus rendering 10,000 people homeless. Gloating over its success, the government resolved to destroy the new faith "root and branch," and to this end hundreds more, including women and children, were martyred with revolting cruelty. During the same year the crew of an American schooner was murdered in the Ta-Tong River, near the city of Ping-yang, and in 1871 an expedition sent to avenge this "unprovoked (?) outrage, won a victory of which the American navy may well feel proud!" In 1876 the Japanese succeeded in negotiating the first commercial treaty with Korea, and six and seven years later treaties similar followed with the United States and Great Britain. But not until 1884 did the Protestant church bestir herself to send the Gospel to this ancient and long benighted people.

So it has been in nearly every other mission field; commerce and trade, conquest and treaties, Roman Catholic pioneering and martyrs preceding the entrance of our so-called evangelical Protestantism.

#### INTRODUCTION OF PROTESTANT MISSIONS.

To the Rev. John Ross, a Scotch Presbyterian missionary in Manchuria, belongs the credit of having first introduced Protestant missionary effort into

Korea. His first visits were made to the Manchurian border in 1873-4. The Chinese character is the only officially recognized medium of written language in Korea, and with his knowledge of this, together with the aid of natives who could speak Chinese, Mr. Ross was enabled, during the next ten years, to superintend the translation of the whole of the New Testament into *Enmour*, an exceedingly simple alphabetical system of writing invented about the middle of the fifteenth century, and altho not taught in the schools, yet it is read by a much larger percentage of people than is Chinese. He also baptized a number of converts, some of whom have borne great persecution for the cause of Christ. In the autumn of 1884, at the solicitation of these same converts, or of others won by them, the first Protestant mission to Korea was established in the capital by the American Presbyterian church. The first representative sent was a medical missionary, Dr. Henry Allen, who, on his arrival at Seoul, was given an appointment as physician to the American Legation—at once a guarantee of protection to his person, and of promise for his favorable reception. But a few weeks had past when an anti-conservative conspiracy resulted in an *emeute*, in which the first person wounded was Min-yong Ik, a nephew of the king. The young noble was placed under the care of Dr. Allen, whose skillful treatment doubtless saved his life. The gratitude of the king for the service rendered his nephew found expression in the immediate establishment of a government dispensary and hospital, the confiscated property of one of the conspirators being set apart for this purpose. This institution has ever since been under the control of the mission of which Dr. Allen was a member.

The example of the American Presbyterians in opening work in Korea was almost immediately followed by the Methodist Episcopal church, and there are now nine boards at work in the peninsula, with an aggregate, however, of but 70 missionaries, and many

of these wives, who, on account of family cares, are unable to take an active part in mission work proper. But, if we count the whole 70, it means but one worker to every 200,000 of the population, which is, for the most part, scattered over wide extents of mountainous territory, that can be traveled only by pack-pony or on foot. But, notwithstanding the inadequacy of the force, and the difficulties of the situation, the success of the missionaries has been most marked. During the last year, in one district alone, and by the workers of but one mission, 137 converts were baptized, and 487 more received as catechumens. The total number of converts to-day is probably not far short of 3,000, nearly one-half of whom are probationers received since the close of the late war between China and Japan. While many of these have given evidence of their sincerity by holding fast to the faith, notwithstanding family ostracism and public persecutions, perhaps the most encouraging feature of the work in Korea is the large measure of self-support attained, and the readiness with which the native churches have undertaken the preaching of the Gospel in new districts. Eight or ten churches have been built with native funds alone, and as many more partly so. Of the native helpers, the majority are either self-supporting or paid, entirely or in part, by native contributions. Some congregations, in addition to supporting their own pastors, have sent forth evangelists and colporteurs into the "regions beyond." The total contributions for last year averaged over seventy-five cents for each communicant. At first sight this may not seem a large sum, but when it is known that, with few exceptions, the Christians belong to the lower and middle classes, who live in straw-thatched mud huts, seldom costing more than \$20 or \$30, and who can not make an average daily wage of more than ten or twelve cents, what shall we say? This, at least—that their liberality is much in advance of

that of many Christians at home. The encouragement thus given should be a wonderful incentive to work for still greater things, and the only way we can truly thank our Lord and Master, to whom we owe all past success, is by making more self-sacrificing efforts in the future.

It would be hard to imagine a more favorable soil upon which to work. The better class Koreans are an intelligent, educated and superior people. Priding themselves particularly upon correct deportment, they are always self-possessed, polite and friendly, both among themselves and to foreigners. The lower orders are exceedingly superstitious, it is true, but cheerful, civil, courteous, and hospitable to a fault. Kindness to strangers is by all considered a most sacred duty, and one may travel from one end of the country to the other, everywhere receiving the best the homes of the people afford. Best of all, the country is opening up to the introduction of Western civilization, and there is no prejudice whatever against Protestant Christianity. During the missionary's stay in any village his room is always thronged with visitors, willing to listen to the Word as long as there is strength to proclaim it. This has been my own experience, at least.

We say that responsibility is measured by opportunity, and the great responsibility resting upon us in regard to Korea, then, must be apparent to all. And it is particularly important that the present opportunities be taken advantage of *at once*. In the light of a new civilization, superstition will rapidly disappear. Shall rationalism and infidelity take its place? If, when the land is "empty, swept and garnished" of its present witchcraft and demonolatry, Christianity does not enter, the unclean spirit will return, bringing with him "seven other spirits more wicked than himself," and the last state of Korea shall be worse than the first. Again, all are familiar with the fact that Russia has long coveted a foothold

in Korea, and that the events of the past two years have served to strengthen her position there. It is believed by many that if the country should pass to Russia's control, the Greek church would no longer allow Protestant evangelization. No one can speak of the future with certainty, but the present is ours, and judging by the success of the past, it seems plain that we have but to follow up our present opportunities to establish in Korea a Protestant church, against which the fire and flood of persecution will rage in vain. "The harvest truly is plenteous, but the laborers are few; pray ye, therefore, the Lord of the harvest, that He will send forth laborers into His harvest."

#### Jerusalem Rabbis Alarmed.

A missionary working in Jerusalem sends us the following: The Rabbis have occasionally issued interdicts against all Jews—men or women of Jerusalem, boys or girls—who go near the missionaries to attend their preaching, their schools, or their classes, receiving their books or tracts, also those who accept employment in the missionaries' workshops, and even those who go to the mission hospitals for treatment when sick.

The Rabbis have usually issued such interdicts on the eve of the Feast of Passover, when it is their duty to distribute amongst the poor large sums received by them from Jews in other lands for this purpose, and, of course, they withhold from all who are found to disregard their intolerant edicts, such share as their poverty would entitle them to from the charitable contributions of their brethren abroad. These interdicts are published in printed placards duly stamped to admit of their being posted at the doors of synagogues, and on walls in the Jewish quarters, and even on the houses of suspected persons, and are read aloud in the services at the synagogues.

But this year, in their intolerant zeal, these blind guides (whose fear towards God is taught by the precepts of men, and therefore brings them under the woe and the doom pronounced in Isaiah 19: 13-16), have outdone themselves.

They have published three interdicts in rapid succession, more virulent in language than heretofore, a sure sign of their alarm and anxiety at the progress and growing influence of the Gospel amongst the Jews in this city and land.

To translate these textually would be tedious work, as each of them covers nearly two folio pages, one of which is in small type and is full of abbreviations and antiquated Aramaic and Chaldaic expressions, incapable of accurate expression in English. Let it suffice if I give a summary of each, with literal translations of certain portions.

The first, signed and sealed by the Chief Rabbi, is mainly against the mission schools, and is headed thus: "This is the Sentence of the Law." The Chief Rabbi is known by the title "First in Zion," and no other Rabbi is thus styled. The interdict commences in these words: "O, my soul, behold I, the First in Zion, decree and order, by the power of the Holy Law, that no son of Israel shall take his sons or daughters to the filthy school-houses belonging to the tempters to evil, and particularly to their schools outside the town, for he thereby puts clean souls in a pitfall, and whosoever transgresses against this order, by taking the souls of Israel into these schools, or accepting from them the gifts of their charity, behold, he is anathematized with the curse by which Joshua, the son of Nun, annihilated Jericho, and behold, he is separated and banished from the congregation of Israel, and he shall rot in lies, and to Israel shall befall no harm. This is done with the sanction of all the Rabbis and chiefs of the city of Jerusalem. He who listens to us shall dwell in quiet, but whosoever does not, may tremble at evil consequences. Amen."

The second is headed, "Give glory to God," and is in three languages—Hebrew, Judæo-Spanish, and Jargon. It is specially against the hospital of the Church of England Mission London Jews' Society, and is full of persuasive, and tender expressions of entreaty to the Jews, and of insulting terms concerning the mission doctors and tempters.

The third is headed: "Thou shalt put the evil away from among you," and like the first is in the Hebrew tongue. It is signed, "In the name of our masters, and with the sanction of all the Rabbis and chiefs, and the courts of justice, the tribunals of the congregation of Israel in Jerusalem, the Holy City."

## Annual Convention of the Central China Christian Mission (Disciples of Christ).

REV. JAMES WARE, SHANGHAI.

(By request of Convention.)

The Ninth Annual Convention of the above mission was held at Nankin, from May 4th to 9th, inclusive. The following subjects were discussed:

"The Missionary Spirit in the Churches." "Abiding in Christ the main condition of success." "The Holy Spirit in relation to our work." "The Bible the Foundation of our work." "The Strength of Unity."

The reports from the field were of more than usual interest. Over one hundred additions were reported from the various stations, while the deep interest reported on every hand, is greater than anything we have hitherto experienced. The following were some of the facts reported:

Dr. W. E. Macklin and his sister, Dr. D. Macklin, have treated no less than 15,845 patients, among whom they had several cataracts and amputations, all of which were successful. Twenty persons have been baptized from this work. Received in fees from well-to-do patients, \$840.22.

Rev. F. E. Meigs, president of the Christian College, Nankin, said that a great change had taken place in the spiritual tone of the school. He attributed this to the absence of heathen teachers, whom he has firmly decided not to employ. Quite a number of the students have come out boldly for Christ.

From Wuhu Brother Molland reports a great number of inquirers, among them being some Japanese. A special feature of the work is a prayer-meeting, after which the doors are thrown open, and the native members help in making known the Gospel to their heathen countrymen.

At Shanghai eleven have been baptized during the past year. The work has been greatly helped by the consecrated labors of the Chinese Bible woman, Mrs. Li, who is now sixty-two years of age. Since she became a Christian, some thirty-two years ago, she had led no less than two hundred women to the Savior.

Most of the work of our mission is on "virgin soil," as far as the preaching of the Gospel is concerned. Alas! altho 1900 years have rolled away since the great command was given, there are still thousands upon thousands who have never heard the name of Christ.

### III.—FIELD OF MONTHLY SURVEY.

#### Syria and Palestine,\* The Jews.†

BY DELAVAN L. PIERSON.

##### PRAYER NEEDED FOR SYRIA.

HENRY H. JESSUP, D.D.

1. Prayer is needed for the native Syrian evangelical churches; that they may be baptized with new spiritual life, with a new sense of responsibility in the support of their own institutions; that they may become missionaries to their own neighbors, and unite in a common organization for aggressive work.

2. Pray for the tens of thousands of Syrian men and women who have emigrated from their native land to North and South America and Australia, in quest of earthly gain. They are exposed to great temptations. Of those who return, many are a curse to their native land from habits of drunkenness, gambling, and other vices acquired abroad.

3. Pray that the influx of a corrupt European civilization may not prove the ruin of Syria. Much of good has been brought here from the United States and Europe. The colleges, seminaries, common schools, printing-presses, orphan houses, and hospitals, have been fountains of blessing, physical, intellectual, and moral, to this people. The English have supplied Beirut with crystal cold water from the caverns of Mt. Lebanon; the French have built a superb harbor in the port of

Beirut, a well-equipt railway to Damascus, and another from Jaffa to Jerusalem. The Imperial Ottoman Bank is an Anglo-French institution. But, on the other hand, intemperance, horse-racing, and gambling have come in on the land like a deluge. But the most portentous menace to the morals of Syria is the "Casino," now in process of erection at Ain Soofar, one of the stations on the Damascus railway, about 20 miles from Beirut, at an elevation of 4,500 feet above the sea. Here a French syndicate is building a palace of gambling, designed as a refuge for the insane constituency of Monte Carlo, when the license for gambling in Monaco shall terminate. It is to be a hotel with every European luxury and attraction; but the great attraction to the gambling world will be its sumptuous and dazzling gambling saloons. To this place will flock the crazed phalanx of prospective suicides from southern Europe, northern Africa, and western Asia, hoping to find in Lebanon free scope for their passion for gain. According to Mohammedan law, gambling is illegal, and it will be interesting to see whether the Latin-Christian pasha of Mt. Lebanon, who owes his appointment to the six great powers of Europe, will legalize a gambling den which is outlawed in every country in Europe. Well may the Syrian people pray "From European civilization, good Lord deliver us!"

4. Pray for the hundreds of young men and young women in our college, female seminaries, high schools and industrial training school, and the thousands in Protestant common schools.

5. Pray that we may have liberty of the press. The restrictions on the printing of books, tracts and newspapers are simply intolerable. Our religious books are mutilated in the most idiotic and

\* See also pp. 915, 931 (present issue).

RECENT ARTICLES: "Syrian Massacres," *Contemporary Review* (January).

† See also pp. 138 (Feb.); 299 (April); 857 (Nov.); 889, 899 (present issue).

NEW BOOKS: "Israel, My Glory," John Wilkinson; "Missions to Jews," Rev. W. T. Gidney; "Anglo-Israel," Rev. Thos. R. Howlett.

RECENT ARTICLES: "The Mission of Judaism," *The Jewish Era* (April); "Has Judaism Been a Failure," *North American Review* (August); "The General Situation of the Jews," *Jewish Chronicle* (September); "Zionist Congress," *Chamber's Journal* (Oct.); "The Rejuvenation of the Jew," *No. Am. Review* (Oct.).

arbitrary manner; the language of the Bible itself changed; whole chapters cut out, and no appeal allowed. The Lord only can change the policy which has made the newspaper press of the land a mere cipher, and the publication of books a weariness indescribable.

6. Pray that your missionaries may have the grace of patience, of patient continuance in well-doing; that they may hold on and never abandon their posts, assured that in due time they shall reap if they faint not.—Condensed from *The New York Observer*.

#### AMERICAN MISSIONS TO ISRAEL.

The most complete list of missions to the Jews carried on by the Christians of America, is that published recently in *The Christian Nation* (April 21, 28, 1897). It was prepared with great care and accuracy by Rev. Louis Meyer, who for several years has worked earnestly for the evangelization of Israel. The following is the list of American societies, denominational and independent, conducting missions among the Hebrews of this and other lands:

- I. PROTESTANT EPISCOPAL: "The Church Society for Promoting Christianity Among the Jews." Work begun 1840, organized 1859, affiliated with board of missions 1878. Missions in New York and Philadelphia. Income about \$7,000. Work conducted by means of mission and industrial schools and through the distribution of Scriptures, Messianic, and missionary literature. Official publication: *Gospel of the Circumcision*.
- II. LUTHERAN CHURCH.
  1. *The Zion Society for Israel*. Organized 1878, representing the Norwegian Lutheran Church in America. Stations in Merish and Odessa, Russia, and in Baltimore, Maryland. Income about \$4,000.
  2. *The Evangelical Synod of Missouri*, since 1885, have supported a Jewish missionary in New York City. Expenditure about \$1,500.
  3. *Joint Synod of Ohio* began work for the Jews in 1892, which is conducted by local clergy among their Jewish neighbors.
  4. *German Lutheran Iowa Synod*. Mission opened in Chicago in 1894.
  5. *The Swedish Lutheran Augustana*

*Synod* began work among Jews in New York in 1895.

#### III. PRESBYTERIAN CHURCH:

1. *Board of Foreign Missions* has sustained a mission in Persia since 1870, and gives special attention to the Jews of that country.
2. *Presbytery of New York* has supported a Jewish missionary in the city since 1892. Yearly expenditure \$1,800.

IV. SEVENTH DAY BAPTIST began work in 1887 in Stanislaw, Galacia. Publish *A Peculiar People* (monthly).

V. REFORMED PRESBYTERIAN CHURCH undertook work in Cincinnati and Philadelphia in 1894. Estimated expenditure \$2,000.

VI. UNITED PRESBYTERIAN CHURCH is represented by the *Messiah Mission* in Chicago which was opened in 1896. Expenditures \$800.

VII. METHODIST EPISCOPAL CHURCH has, through the *Church Extension and City Missionary Society*, a special mission to Jews and assists the "Hope of Israel Mission," New York.

VIII. THE BAPTIST SOCIETY FOR THE EVANGELIZATION OF THE JEWS was founded in 1845, but has since been abandoned.

IX. NEW YORK CITY MISSION began work for Jews in 1855 and now conducts the *Hebrew Christian Mission* (Jacob Freshman). Expenditures \$4,000.

X. HOPE OF ISRAEL MISSION (A. C. Gaebelin and E. F. Stroeter, New York), was opened in 1892. A missionary is supported in Warsaw and large numbers of tracts are distributed in Russia. Income \$5,790. Publications: *Our Hope* and *Hope of Israel* (Hebrew).

XI. AMERICAN MISSION TO THE JEWS opened in New York, by Hermann Warsawiak in 1895. Publication: *Hebrew-Christian*.

XII. BROWNSVILLE MISSION TO JEWS (Brooklyn, N. Y.), conducted since 1894, by Leopold Cohn. Expenses \$1,000.

XIII. HEBREW MESSIANIC COUNCIL (Boston, Mass.). Work begun in 1888, by Dr. Edward T. Niles. Publication: *Paths Eternal*.

XIV. HEBREW MISSION (Boston), conducted by Rev. Sam. Frender since 1895.

XV. MISSION TO JEWS (Rochester, N. Y.) was opened in 1894 but has been closed for the present.

- XVI. Work for Jews carried on by Rev. J. M. Goldberg in Providence, R. I., since 1894. Expenditure \$650.
- XVII. HOPE PRESBYTERIAN CHAPEL (Minneapolis, Minn.) Work for Jews begun 1896.
- XVIII. HEBREW MISSION SOCIETY, (Minneapolis and St. Paul.). Founded 1892. Two Missionaries. Expenditures \$2,000.
- XIX. SOCIETY FOR THE EVANGELIZATION OF THE JEWS (St. Louis, Mo.). Founded 1896.
- XX. FIFTH AVENUE METHODIST CHURCH, (Pittsburgh, Pa.) Until recently conducted work among neighboring Jews.
- XXI. THE CHICAGO HEBREW MISSION was started in 1887, and incorporated in 1891. Income \$3,000.
- XXII. THE HEBREW MISSION (Cleveland, Ohio). Founded 1893.
- XXIII. MISSION TO ISRAEL (San Francisco). Opened in 1896.
- XXIV. MISSION TO JEWS (Wilmington, Delaware). Started in 1897.
- XXV. MISSION TO JEWS AND GENTILES (Louisville, Ky.). Carried on since 1890.
- XXVI. WORLD'S GOSPEL UNION (Kansas City). Supports a missionary to the Jews of Morocco (1894).
- XXVII. PRAYER CIRCLE FOR ISRAEL (Toronto, Canada). Was organized in 1890 and supports a missionary. Expenditure \$800 annually.
- XXVIII. MISSION TO JEWS (Montreal, Canada). Opened by Rev. J. McCarter in 1896.

Non-Christian, educational and philanthropic work is not included in this list nor are the efforts put forth in connection with the regular Sabbath-school work of various churches and congregations.

### 'The Jewish Creed.

I. I firmly believe that God, blessed be His name for ever, is the Creator and the Master of all things; and that everything was, is, and will be made for Him alone.

II. I firmly believe that this Creator of all things, blessed be His name for ever, is One, by an unity peculiar to Himself, and that He alone has been, is, and will be our God.

III. I firmly believe that this

Creator, blessed be His name for ever, is not corporeal; nor can in any manner whatsoever be conceived to be corporeal; and that there is nothing in the world that is like Him.

IV. I firmly believe that the Creator, blessed be His name for ever, is eternal; and that He is the beginning and the end of all things.

V. I firmly believe that the Creator, blessed be His holy name for ever, ought alone to be worshipt, exclusive of any other being.

VI. I firmly believe that all the words of the prophets are true.

VII. I firmly believe that all the prophecies of Moses our master (may his soul rest in peace!) are true; and that he is superior to all the sages who went before or come after him.

VIII. I firmly believe that the law which we have now in our hands was given by inspiration to Moses.

IX. I firmly believe that this law will never be changed; and that the Creator, blessed be His holy name, will never give another.

X. I firmly believe that the Creator, blessed be His holy name, knows all the actions, and all the thoughts of men; as it is said, "He hath formed the hearts of men, and is not ignorant of any of their works."

XI. I firmly believe that the Supreme Creator rewards those who keep His law; and punishes those who break it.

XII. I firmly believe that the Messiah must come, and though His coming is delayed, I will always expect it, till He does appear.

XIII. I firmly believe that the dead will rise at the time appointed by the Creator, whose name be blessed; and His glory magnified throughout all ages, to all eternity.—*Paths Eternal*.

Rev. W. T. Gidney estimates the Jewish population of the world at 10,000,000 (January, 1897). Of these in Europe, 7,701,298; in Asia, 260,000; in Africa, 336,500; in America, 772,000; in Australia, 15,138; total, 9,084,937.

## IV.—EDITORIAL DEPARTMENT.

### A New Decade.

Our readers will be interested to know that some important changes are to mark the REVIEW in 1898. This magazine will then enter upon its third decade of years. It was originally founded in 1878, by Rev. Royal G. Wilder. In 1888 it past at his death into the hands of the present Editor and Rev. J. M. Sherwood, D. D., the articles of transfer being signed by Mr. Wilder immediately before his death, as tho his life had only been prolonged to accomplish this last act. At the reception of this trust the new editors at once determined to enlarge the plan of the REVIEW, to call to their aid the best help available from different denominations, and to spare no expence in establishing the best missionary periodical in the world. This, with the generous aid of the enterprising publishers, they have sought to do. Rev. F. B. Meyer and Rev. James Douglas act as British editors, and Dr. Gracey, Dr. Leonard, Rev. D. L. Pierson, the son of the editor-in-chief, and Rev. C. C. Starbuck of Andover, give grand help on this side of the sea, besides a large corps of contributors and editorial correspondents scattered over the world.

And now as we begin a third ten years, we hope to still further expand and "enlarge our borders." A new calendered paper will be used, so that illustrations may be inserted upon the same pages with the letterpress and set in the midst of the page. And a new department will be introduced, to be known as the *Missionary Digest*, which will be a sort of religious Review of Reviews, comprising the best matter contained in other missionary magazines and printed works bearing on similiar themes. We have long felt the need of a department, which, to those who have limited access to other periodicals, would be a condensed summary of the best information, and

most suggestive and quickening thought as to the world's needs and evagelization.

We hope the January number, for which special plans are in progress, will of itself prove that the readers of the *MISSIONARY REVIEW OF THE WORLD* are getting a most abundant return for their outlay. And we shall always be glad of helpful suggestions tending to the further improvement of this link between the churches and the world-field.

### How the Debt was Paid.

The Editor has askt Dr. Henry C. Mabie to give the readers of the REVIEW an account of the recent successful attempt to lift the burden of debt from the American Baptist Missionary Union. Here is Dr. Mabie's reply:

#### FACTS CONCERNING THE DEBT-RAISING OF THE AMERICAN BAPTIST MISSIONARY UNION.

The next year after the Centennial (1892), when the Union raised \$1,000,000, and sent out a large number of new missionaries—23 families to the Telugu field alone—in consequence partly of the panic the income so fell off, that the following year there was a debt of \$203,000. The next year the debt stood at \$198,000, and the next at \$163,000, and in 1896-7 it threatened to become \$275,000. The Home Mission Society found itself in a similar condition, tho with a debt of less dimensions (\$180,000 in 1896-7).

At the anniversaries of the societies, in May, 1896, so grave was the situation felt to be that the officials and influential friends of both these societies felt it important to come together in close practical cooperation, and for united and more definite prayer to God that He would come to their deliverance.

Out of this grew the organization of a commission on Systematic Beneficence. This represented all the missionary and benevolent organizations of the denomination. Four great representative prayer conferences, of two days each, were held in last year in Boston, New York, Philadelphia, and Chicago. Great spiritual power and deep brotherly love markt this movement from

the first. All the state conventions and local associations felt the power of the movement.

About November, 1896, certain Boston laymen came to consult with the secretaries of the Missionary Union. The upshot of it was a parlor conference of laymen at the house of one of the Boston brethren. This meeting proposed that an effort be at once made to raise \$75,000 for the debt of the two societies, in New England alone, and a committee was appointed to help raise it.

Meanwhile, Mr. John D. Rockefeller was made aware of the movement, and a few weeks after another parlor conference was called by permission of Mr. and Mrs. Rockefeller at their house in New York.

At this meeting Mr. Rockefeller permitted the secretaries of the societies to state that if there was a disposition on the part of the denomination generally to rise up and pay off the debts of both the societies, (which he estimated would be about \$486,000, by April 1st, 1897), he was willing to contribute the sum of \$250,000 towards the object. This left \$236,000 for the denomination to raise; but it must be done right upon the heels of the regular annual offerings of about \$500,000 then being made for the current work of the year. Could this be done?

Plans were immediately matured, and Secretaries Morehouse, of the Home Mission Society, and Mabie, of the Foreign Society, took the field. It was through numerous parlor conferences, and the raising of numerous committees, that the work was mainly done.

New England was asked for \$75,000, and raised \$82,000. New York City, Brooklyn, and North New Jersey were asked for \$75,000, and raised \$76,000. Pennsylvania, South New Jersey, and District of Columbia were asked for \$30,000, and raised about \$31,000. Ohio, for \$12,000, and raised \$13,000. Indiana for \$3,000, and raised about \$6,000. Michigan for \$5,000, and raised about \$5,600. Chicago and the Mississippi Valley region for \$25,000, and raised \$26,000; the Pacific Coast for \$5,000, and raised nearly that amount.

In a word, the amount raised by the denomination was \$253,000, which more than covered Mr. Rockefeller's \$250,000. There were about 5,000 entries on the subscription list, representing all parts of the country and every mission field of the denomination. About \$3,000 was contributed by the foreign missionaries, several of them sending \$100 each. Several of the native mission churches in China, Assam,

and India proper sent offerings, accompanied by the most touching letters.

It might be added that from the beginning of the late movement prayer has been increasing—the main reliance.

At the anniversaries in 1896, an entire session, half-day, was given up to prayer only. At the last anniversaries, in Pittsburg, in lieu of three annual sermons, the whole day was given up to prayer-meetings. In several cases, just at the inception of the debt-raising effort, whole nights were given to prayer. On one occasion, at the mission rooms in Boston, about thirty persons engaged in the service—a night never to be forgotten. This was prior to Mr. Rockefeller's offer.

"What hath God wrought!"

—The following extract from the *Baptist Missionary Magazine* is pertinent to the subject on hand:

#### MISSION CHURCHES AND THE DEBT.

One of the most pleasing circumstances connected with the raising of the debt has been the attitude of the missionaries and of many of the mission churches toward it. We do not believe there is any class of people who, according to their ability, have contributed so largely toward the debt as the missionaries. Many of them have given from five to ten per cent. of their salaries, not to speak of the large gifts which they are called upon to make in the attempt to supply the pressing needs of the work, which weighs so heavily on their hearts and hands. As the missionaries have told the churches on their fields of the huge debt, hanging like a pall upon the great missionary society which had sent them the Gospel, the responses of sympathy and even of gifts have often been charming exhibitions of the depth of the hold which the unselfishness of Christ has taken in the hearts of these Christians.

Udayagiri is in one of the poorest parts of our Telugu mission field. The poverty of the people is something beyond the comprehension of people in this country of plenty. The most of them live literally from hand to mouth; earning each day only sufficient to supply their daily food; yet Rev. W. R. Manley writes, "At our last monthly meeting I stated the case in regard to the debt of the Missionary Union, and the Udayagiri Church at once voted to send fifty rupees toward the payment of that debt." We could give many other cases of the same readiness of sympathy and gratitude toward the

Union on the part of the native churches, but the most affecting instance which has come to our notice is the letters sent by Rev. M. C. Mason from the members of the Garo church at Nisangram. Mr. Mason says:

"I enclose herewith three letters which I have just received from one of our village churches. I enclose also a translation which we have carefully made of two of them. The third is so like one of these that I have not thought worth while to translate it; this is from the young men of the church. As evidence that the sympathy expressed in these letters is not words only, the pastor sends me rupees, 127-9-9, to be forwarded to you. He says the money was contributed as follows: from the Nisangram church, rupees 30; added by the elders of the church, 20-14-3; added by the young men of the church, 20; added by the women of the church, 31; from the Chatcholjo church, 7-1-6; from brethren of three churches, living at Santipur, 14-7; from the Smjonga church, 3-3; from the Rongjuli church, 1; total rupees, 127-9-9.

"I have credited the Missionary Union with this amount in our account, and trust you will acknowledge receipt.

"I gladly add that this thought of sending aid to the society is entirely their own. The subject of the debt was only mentioned at our association, asking for their prayers. This pastor was not present, but he has evidently heard of it, and believes that true prayer is accompanied by works, and he has therefore collected this sum and sends it on. I wish the churches of our land would do as well as this Nisangram church has—it would do away with all debts. This contribution amounts to nearly four-fifths of a man's days' wages from every member of that church, male and female, large and small—and for the work here they have already contributed nearly five times this sum. Some will say, 'They must be rich,' but such would never repeat it if they could once come out and see them. Nevertheless they are rich in good works, and are laying up stores where moth and rust do not corrupt."

The letters which follow read like extracts from the Apostolic Epistles, and when we consider that both the giving and the letters are the voluntary action of Christians, many of them formerly heathen, and all yet living in the midst of heathenism, we can but wonder at the transforming and uplifting power of the blessed Gospel of our Lord Jesus Christ

*"To the Society in the United States of America, through which we have 'been born again through the word of God which liveth and abideth,' from the elders of the church of Nisangram, Assam:*

"To the Lord Jesus Christ be praise, and honor, and glory, and power for evermore.

"We have heard of the debt in which you through pity for our souls have become involved, and although our bodies are separated, our hearts are with you. Your sorrows are shared by us, and in our petitions to God, the Father of our Lord Jesus Christ, we always make mention of your debt, and if it please Him, He may relieve you of this debt, and further help you to extend His own kingdom to the ends of the earth. As we have a large place in your hearts, so, although, to live and to die together, we wish you to have no small place in our hearts, yet we are not yet sufficiently enlarged. But at this time to show our fellowship with your sorrows and your joys we write this brief letter."

**"THE SALUTATIONS OF THE ELDERS OF THE CHURCH OF NISANGRAM.**

*"To the Officers of The American Baptist Missionary Union, from the women of the church of Nisangram, Assam:*

**"OUR MOST LOVING BENEFACTORS:** While we, like sheep, were astray, and just when we, being despised by every race, were going to ruin, through missionaries sent by you, we found the Lord Jesus Christ our Savior. That there is anything of greater value than this we do not conceive.

"Having heard from our teachers, the missionaries, that by our receiving such inconceivable kindness you have become involved in debt, we sympathize in your sorrow. For, to save our lives, to enlighten our ignorance you came to our aid. We are like toddling children. Forgive us our inability. Remember us in your prayers.

**"THE SALUTATIONS OF YOUR SISTERS OF THE NISANGRAM CHURCH."**

### Missionary Alliance Funds.

The editorial in the October number of the REVIEW, referring to the financial methods of the Christian and Missionary Alliance, has elicited the following reply from Rev. A. B. Simpson:

NEW YORK, Oct. 12, 1897.

As the article contains statements which are fitted to do some injustice to our work and create a false and un-

favorable impression in the public mind which I am persuaded you do not intend or desire, I feel sure you will accord me the courtesy and justice of a reply and explanation in your columns.

With reference to your quotation from the *Episcopal Recorder*, calling attention to a letter from some one in Maine, demanding an account of the expenditures of the money we received at Old Orchard, I will only say that this is the first time that my attention has been called to the editorial you quote, and as we gave the fullest information possible at Old Orchard, and covered all these points in our annual reports, which are freely distributed at our conventions, I think we would hardly be expected to reply to all the newspaper criticisms upon our work, which appear from time to time. There certainly was no intentional withholding of information, but every question brought up in these conventions was frankly and fully answered.

With respect, in the next place, to your insistence that we should publish full reports of our receipts and expenditures, I need scarcely say both the Board of the Alliance and myself are in complete accord with you. It is the only proper course for any society or individual entrusted with public funds.

With respect, however, to your statement that you have never seen any such report of our receipts and expenditures, permit me to say that we have uniformly presented such a report at all the annual meetings of our society, and afterwards published and circulated thousands of copies of it, and sent it to our subscribers and the religious press. I regret that you have not seen it, for at the request of the editor-in-chief, I had a second copy sent several months ago of the last published report and financial statement of our work. I take pleasure in now appending our two last financial reports, the one covering twelve months presented at the fall meeting, October, 1896, the other covering the next six months up to March 31, 1897, when our fiscal year terminated under the new arrangement of the united societies. You will see by these reports that our expenditures are classified so as to show the particular outlay for each field. All the minute details of these various expenditures are also entered in our books, which are always open for public inspection.

I take pleasure also in sending you our last quarterly bulletin, by which you will see that even the numbered receipts sent out to our various con-

tributors have been published. This official bulletin is sent to our contributors, and may be had by any one on application. It covers the receipts sent out from May 1 to August, 1897, and is issued quarterly.

Yours most truly in Him,

A. B. SIMPSON,

President C. and M. A.

As to the above communication, while the editor of this REVIEW would be not only just, but generous to Mr. Simpson and his work, his letter has caused us no little surprise, as well as gratification.

Our surprise is due to the somewhat apparently equivocal language of his communication. Of course, the writer would not designedly misrepresent, yet his letter is an explanation that fails to explain. *Up to the present year* no complete financial statement of the matters of the Alliance has ever come to our knowledge. There has been, indeed, a so-called cash account, or treasurer's report, of which the following is one specimen. In connection with the report of the eighth year of the Alliance, we find on page 22 the following

REPORT OF THE TREASURER OF THE  
INTERNATIONAL MISSIONARY AL-  
LIANCE.

OCTOBER 9, 1896.

Balance on hand Oct. 12,	
1895.....	\$ 5,098.50
Total receipts during the	
year.....	107,420.77

Total cash.....	112,519.27
Total disbursements.....	106,576.93

Balance on hand Oct. 9,	
1896.....	5,942.34
Securities and real estate	
received during the year.	33,000.00

Total receipts of the	
year.....	140,420.77
Securities and real estate	
formerly reported.....	49,200.00

Total securities and	
real estate.....	82,000.00

DAVID CREAR, Treasurer.

Audited and found correct,

Messrs. S. E. FURRY,

E. G. SELCHOW,

Auditing Committee.

We think it is very obvious this is no proper financial statement of a great public benevolent scheme that disburses hundreds of thousands of dollars of other people's money annually. And, inasmuch as in the capacity of a *Review* we feel bound to call attention to any methods under cover of which dishonest parties may carry on frauds, we can not avoid the responsibility of candidly criticising such a financial statement. It accounts for a total cash account of \$112,519.27, and a disbursement of \$106,576.93. But what assurance can the public have from such an account that twice as much money has not been received? And who knows from such a statement whether the money received has been put to the uses intended by the donors? Let us leave our brother Simpson out of the case, for we are not discussing *men* but *methods*. Granting his transparent rectitude and guilelessness, we should deprecate in him any way of conducting a great missionary scheme under the shelter of which a scamp might perpetrate enormous frauds. And so let us imagine a case. A great alliance scheme like this passes, let us suppose, at Mr. Simpson's death, into the hands of a thoroughly corrupt man, of plausible pretensions and a mock spirituality. From a too credulous, gullible public he receives in one year \$500,000 in money. Half of it he uses for his personal purposes, and publishes a brief statement of ten lines, which accounts, in a general way, for \$250,000, and is properly audited. Does not any one see that this is only a subtle cloak to conceal gigantic imposture? The very appearance of business honesty and exactness becomes only a disguise for dishonest dealing, and no careful business man can be deceived by such a vain show; it is only the untrained, unbusinesslike giver or observer who fails to see the unsatisfactoriness of this whole method. The *essential defect* lies in this that no giver can trace his gift, or learn whether it ever found its way to its destination. Nor will it do simply to *send the donor*

a *numbered receipt*, unless that numbered receipt is *also among the published receipts*, so that in the total amount accounted for, each particular gift is recognized as making up the entire sum. Therefore, we repeat, that no such financial statement is worthy of the name, and its annual publication does not supply the lack to which we have called attention. A somewhat fuller statement of the sums spent on various fields, and embracing fifteen items of expenditure, is found on pages 98, 99 of "Report and Retrospect," but even here we find the same essential defect.

Our surprise at Mr. Simpson's letter was the greater, inasmuch as we had never supposed that any one connected with the Alliance work denied—not even Mr. Simpson himself—the fact that no complete financial statement had been published in past years. This lack the Editor has frequently spoken of to the supporters of the Alliance, and to Mr. Simpson also. Some have expressed regret for the absence of such full reports, some have acknowledged it to be the one lamentably weak point in the Alliance's methods, and a few have apologized for, or even defended it. Mr. Simpson, in private conversation, remarks that "his people object to the publication of the individual amounts given," etc., but we repeat, no one—not even Rev. Mr. Simpson—ever before *denied the fact* that full financial statements had not been rendered to the public. Notably Mr. W. N. Conley, who recently died at Allegheny, Pa., told the Editor that he considered this the one great defect in the Alliance management—and he was one of the ablest helpers of the Alliance work.

Again, our surprise at Mr. Simpson's reply is not diminished when we note that he does not say explicitly that the "official bulletin," to which he refers, and in which every particular donation is acknowledged and numbered, has *only been published since April last*. From his statement that "even the numbered receipts sent out to our various contributors have been published," it would be

inferred that such a method was part of the "uniformly presented annual reports"; and had been in vogue ever since the Alliance undertook mission work. But, when we come to look at the bulletin itself, we find that it is "issued quarterly," but as this is dated "September, 1897," and is "No. 2," the first number must have come out *not earlier than June last*—so that the remedying of this serious defect has only been since we began to call the attention of Mr. Simpson and his friends to the unsafe and unsatisfactory financial methods of the Alliance.

Our gratification, however, is very sincere, notwithstanding our surprise. This official bulletin is a full statement, from April to August 1897, of the numbered receipts from 1 to 1300, with the amount represented by each, so that every giver can now see that his gift enters into the great whole, which is to form the sum total of the annual expenditure. This is just what we have been seeking to secure, and we extend our congratulations to Mr. Simpson for the complete and business-like method which, though so recently adopted, will serve as an example to those who are carrying on the Lord's work as the agents of His people, and whom it behooves to do His business in such a way as that no possible encouragement shall be afforded to those who are seeking by dishonest means to promote self-interest. We thank God if our candid and friendly criticisms have helped to promote this result.

#### The Ben-Oliel Mission.

During the absence of the editor-in-chief in Britain, Rev. D. L. Leonard, who edits the department of General Intelligence in the closing pages of the REVIEW, quoted a paragraph from the *Interior* containing the words of Dr. John H. Barrows, of Chicago, about the work of Rev. A. Ben-Oliel in Jerusalem. (July issue, page 553.) For the insertion of this extract from our exchanges, for which Mr. Leonard alone was responsible,

some friends of Mr. Ben-Oliel severely censure the editor. The justice of this complaint we fail to recognize. In the first place the paragraph was a quotation from Dr. Barrows, culled from the public journals, without comment, for what it was worth. Secondly, it was the exprest opinion of a man whose greatest fault, in the opinion of many, is his excessive charity, and who was the last man we would suspect of either a hasty or harsh judgment. Thirdly, as Mr. Ben-Oliel is getting money constantly from various sources for his ostensibly benevolent work, the public are entitled to whatever caution Dr. Barrows feels compelled to utter. Fourthly, as the author of the paragraph, quoted from the *Interior*, is well known, and the charge of fraud was not anonymous, the contention of those who object is not with us, but with Dr. Barrows himself.

But, in order that justice might be fully done, the editor wrote to his life-long friend—than whom he knows no truer gentleman—and called his attention to the complaints made about his charges that the Christian Union Mission in Jerusalem is a fraud, underserving of public support, and the following is the reply:

4812 WOODLAWN AVE., Chicago.

MY DEAR DR. PIERSON: Your letter of Sept. 23, with the enclosures, was duly received.

I do not wish to appear in the REVIEW as entering into any controversy over the matter referred to. The information on which I based the opinion exprest was perfectly trustworthy, and would have been satisfactory to any fair-minded man.

Faithfully yours,

JOHN HENRY BARROWS.

With this letter we leave the matter, referring all who are dissatisfied to Dr. Barrows himself, who will, no doubt, be quite ready to direct those who wish "information" which is "trustworthy" and "satisfactory to any fair-minded man" to the sources from which it can be obtained. If Mr. Ben-Oliel is worthy of public confidence,

the more thorough the investigation the more complete the vindication. We should for ourselves gladly welcome from any trustworthy source any evidence of the economy, efficiency, and spirituality of his work, such as would set at rest the widespread distrust which for some reason exists and which no vindication of Mr. Ben-Oliel has thus far been able to allay.

### The Zionist Movement.

Whatever may be thought of the ultimate outcome of the Zionist movement, it is at least indicative of a revival of the Jewish national spirit. The adoption of a Hebrew flag by the Jews of Chicago also points in the same direction. The Zionist Congress, at which some 250 delegates met at Basle, Switzerland, August 29-31, was designated by one of the leaders, "The First Jewish National Assembly" for over eighteen hundred years. The object of the movement is "the realization of the old hopes and aspirations of Israel." This means the ultimate acquisition of Palestine by the Jews, and its conversion into a Jewish state, "a homestead for Judaism, where it can develop according to the laws of its own being." Resolutions were passed to raise a National Fund of \$50,000,000 by voluntary contributions. It is proposed to found a Jewish Bank, to have in charge the care and investment of this fund. Literature is to be distributed, itinerant lecturers are to be appointed, and "colonies" to be founded and supported in Palestine.

It is said that the Pope, alarmed at this movement, is seeking to influence the Sultan to prohibit the further acquisition of property by the Jews in Palestine. The immediate acquisition and settlement of Palestine, by the Jews does not, however, appear probable, since at the rate of 10,000 a year, it would take at least one hundred years for one-tenth the present number of Jews to settle there. Jewish and Christian papers for the most part speak of the scheme as visionary and

impracticable, but it has nevertheless awakened much interest. The attitude of the leaders can not be thoroughly approved of, even by Israelites, as when Dr. Lippe said in his opening address: "We would look on his majesty (the Sultan), if he would accept us, as our Messiah." Such an utterance shows clearly how far Israel has wandered from God.

The following is the *program* of the Zionists adopted by the Congress:—

The aim of Zionism is to create for the Jewish people a publicly, legally assured home in Palestine.

In order to obtain this object, the Congress adopts the following means:

1. To promote the settlement in Palestine of Jewish agriculturists, handicraftsmen, industrialists, and men following professions.

2. The centralization of the entire Jewish people by means of general institutions agreeable to the laws of the land.

3. To strengthen Jewish sentiments and national self-conscience.

4. To obtain the sanction of governments to the carrying out of the objects of Zionism.

Baroness de Hirsch has decided to found a colony near Smyrna for the one hundred and fifty families who some three years ago, on account of the persecution in Russia, fled from their native land. The colony, at the express desire of the community, is to be called "Clara de Hirsch." A school and a synagogue are to be erected in the center of the settlement.

Here is another of the "storm signals": "The Presbyterian Church is hearing from the drastic retrenchment enforced upon its missionaries by reason of the Board's diminished resources. Dr. Kellogg, Landour, India; Dr. Henry, Canton, China; Dr. Hunter Corbett, Chefoo; Dr. Jessup, Syria, and others write of the effects of the policy, and the expression of opinion is unanimously one of sorrow and dismay. One writer, Dr. Kellogg, writes in despair of 'the decay, or absence of interest, in mission work in the Church, which is full of wealth, and ready to spend it in many ways, but not for missions.' A chief hardship is the necessitated dismissal of many native teachers and helpers, who must now be relegated to secular pursuits. The situation is certainly an unhappy one, which is not relieved by the fact that some of the denominations are making a more successful fight for missions and against curtailment of the

work. And there are some pretty heavy Presbyterian balances still in the banks."

The Rev. Dr. Thomas Laurie, who recently died at Providence, R. I., and whose contributions have not been infrequent in these pages, was born in Edinburgh, Scotland, in 1821, and was, therefore, seventy-six years old.

He was a Presbyterian missionary to the mountain Nestorians in Kurdistan in 1842. After the massacre of the Nestorians, he joined the Syrian mission in 1844, but ill health drove him to this country two years later. He labored in Charlestown, South Hadley, and West Roxbury, Mass., until 1867, when again considerations of health compelled a rest. He traveled abroad for a time, and then returned to the pastorate. He was settled in Providence from October, 1867, to 1885, in active pastoral duty.

His contributions to missionary literature are well known: "Dr. Grant and the Mountain Nestorians," "Woman and Her Savior in Persia," and especially "The Ely Volume; or, Missions and Science." This last is best known, and is one of the best modern presentations of the general indebtedness of civilization to missions; it is itself a sufficient crown for Dr. Laurie's lifework.

Neal Dow, the great prohibition leader, departed very recently at his home in Portland, Me. He was born in that city on March 20, 1804. He was, therefore, in his ninety-fourth year at the time of his death. The ninetieth anniversary of his birth was celebrated in 1894 by Prohibitionists in various parts of the country.

General Dow's attention was first attracted to the liquor question by his connection with the Portland Fire Department, of which he became chief, with fourteen hundred men under him. On the occasion of an anniversary supper of the fire company which he first joined, and of which he had been made captain when only twenty-one years old, he made a vigorous opposition to the providing of liquors, and carried his point, in the face of a time-honored

custom. From that time dates his lifelong fight for the principle of prohibition—a fight in which he won unexpected success in a state where the rum-shop was firmly rooted.

### Book Notices.

"On the Indian Trail," by Rev. Edgerton R. Young. Fleming H. Revell Company. This is another book written by this fascinating writer and speaker, whom we do not often hear excelled on the platform in all the qualities of an instructive and interesting lecturer. He has done much on both sides of the sea to awaken interest in the red man's salvation. If any one will read Chapter V., and learn how the Indians were taught to read the Book of God by the help of the syllabic character, he will need no other recommendation of this, Mr. Young's, latest volume.

"Eye Gate; or, Native Art in the Evangelization of China," by Wm. Wilson, M. B. London, S. W. Partridge & Co. This book is wholly unique. It is a collection of native cartoons designed by the Chinese themselves as their own illustrations of the sacred narratives. These pictures are parables for the eye. They are conformed to native ideas, usages, images, and customs, and serve to concentrate attention on the truth taught, which would otherwise be dissipated on the novelties and seeming incongruities of the situation. The book also contains a large amount of interesting matter about China.

### Books Received.

HISTORICAL SKETCHES of the Missions under the Care of the Board of Foreign Missions of the Presbyterian Church, U. S. A. Fourth edition, revised and enlarged. Published by the Woman's Foreign Missionary Society of the Presbyterian Church, Philadelphia. 75 cents, cloth.

A CONCISE HISTORY OF MISSIONS, by E. M. Bliss, D. D. Fleming H. Revell Company, New York, Chicago and Toronto. 75 cents.

ON THE INDIAN TRAIL, by Rev. Edgerton R. Young. The Same. \$1.00.

SEVEN YEARS IN SIERRA LEONE, by Rev. Arthur T. Pierson, D. D. James Nesbit and Company. 3 shillings 6d.

## V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD, D.D., OBERLIN, OHIO.

### Extracts and Translations From Foreign Periodicals.

BY REV. C. C. STARBUCK, ANDOVER, MASS.

#### THE ARMENIAN CHURCH.

In a late number of the *New World*, President and Mrs. Peirce, of Kenyon College, gave a full and interesting account of the Armenian Church. Only it rests upon the antiquated theory, that it is possible to restore the "Holy Catholic Church" of the earlier Christians. It is true the Armenians are really a fragment of this great formation, into which prevailing Christianity settled in the second century. The Eastern churches still remain on this foundation, and have become stagnant on it. Western Catholicism has gradually transferred itself into Romanism, giving to the ancient form another substance. Anglicanism, again, keeping the elder framework, entered so deeply into Protestantism, that all attempts of reactionaries can never detach it. Such a high churchman as Charles Gore, we learn, frankly admits that the Anglican movement was only a deeply differentiated form of the general Reformation. This was an essentially new departure, not from the Gospel, to which it gave a depth unknown since Augustine, and a freedom unknown since Paul, but from Catholicism, Eastern and Western alike. Reactionary Anglicans can no more seduce Anglicans or Armenians to the Catholicism of Cyprian than they could seduce chemistry to alchemy. The future chemistry may include many yet neglected suggestions of alchemy, but it will not be alchemy. Even so the future Church may reinclude many profound truths and venerable institutions of Catholicism, but it will not be Catholicism. Christ is more than all the formations of His Church.

President Peirce speaks disparagingly of the American missionaries among the Armenians. A much more eminent person, Professor Bryce, speaks in the warmest terms, not only of the inestimable benefits conveyed by the Americans to the Armenians, but also of their friendly cautiousness and moderation. Of course, they have had their narrownesses and precipitancies. In those stagnant regions these faults, at the beginning were, perhaps, among their chief excellences. How far they have been from an essentially intolerant spirit is shown by the joint Gregorian and Protestant services at Harpoot, Aintab, and various other towns. Of these President Pierce says nothing. When the missionaries preach regularly at Gregorian High Mass, and when the Gregorians celebrate their vesper services, using their own altars and crosses, in Protestant churches, it is plain that both sides have learned, with St. Paul, that in Christ Jesus neither circumcision availeth anything nor uncircumcision, but faith which worketh by love.

President Peirce querulously asks why the Armenians alone should not have the right to their own distinctive opinions. One would suppose from this that the Americans came, like so many Turks, with revolvers pointed at the Armenians' heads. Undoubtedly they have a right to their distinctive opinions, but if any one thinks that he has, in some points, better opinions, he certainly has an equal right to propose them to all who care to listen. The one right conditions the other. The Board and the missionaries do but set their hearts on a revivication and purification of the Armenian Church, and such authorities as Bryce and Ramsay testify that they have accomplished great things for this. If, as the Rev. W. N. Chambers of Erzroom has suggested is possible, they should some day help to effect a junction of Anglicanism and

Armenianism, it will doubtless be to an Anglicanism which appreciates the value of their previous work. The present writer is an Anglican, but he prays that he may never be given over to an Anglicanism which can not heartily acknowledge the living Gospel of Christ wherever it is found. We do not remember to have seen the term "Anglican" or even the term "Catholic," in the New Testament.

#### INDIA.

"Many of the native gentlemen in Nasik, Western India, cordially welcome the visits of the missionaries. One old Hindu gentleman said: 'Tho I am not a Christian myself, and do not suppose that I ever shall be, as I am now too old to change my religion, yet I sympathize most heartily with the missionaries; no one knows the amount of good they have done in the country. I am assured that a great future is before them, and I wish them well in it.'"

"O Spirit of the living God, who didst in the beginning brood over the face of the darkened deep, bring into newness of life the hearts of men in the Bengal Presidency. We pray for India as represented there, we plead for its simple village folk, untouched by modern civilization, and for its pundits and learned classes, now in daily contact with Western culture. Before such earthly lore the stately piles of Hindu faith are tottering to their fall, soon to become a crumbled ruin. O gracious Spirit, Thou Divine Teacher, lead into truth that mass of erring, misguided humanity. Purge out the leaven of all literature alien to Thyself. With Pentecostal power visit with salvation the cities and the villages, the busy marts, and sheltered zenanas. Forth from Calcutta, made alive to God, may the word proceed, till in every village Christ shall be preached. In Burdwan and the Nuddea district let the truth prevail; and may Santalia lift up holy hands to God for Jesus Christ's sake."—*Prayer sent out by the C. M. S.*

It appears, by an article of General George Hutchinson in the *C. M. Intelligencer*, that in the early part of the last century the attitude of the British Government and of the East India Company was notably different from the decided hostility into which the company, at least, afterwards declined. In 1717, and previously, the king, the government, and the company all join in urging the Danish mission—the only *Protestant* mission then in India—to do its best for the conversion of the Hindus. "In 1730 the Danish Madras Mission received much encouragement and strength from the steady support of the English governor; and the Archbishop of Canterbury sent to it £168, accompanied by a warm expression of his sympathy; and in 1750 the Court of Directors granted a free passage to India to the devoted and well-known missionary, C. F. Schwartz, and two of his companions. In 1758 the great Clive received the missionary, Kiernander, warmly, and he and other members of his council fell in with his benevolent plans and were not ashamed to acknowledge him as a Christian missionary."

#### JAPAN.

Professor Lange, of Berlin, writing in the *Zeitschrift für Missionskunde*, says of the powerful Japanese Chin sect of Buddhism: "A tract expounding the principles of this sect declares that men are too weak to struggle through to redemption by their own strength, by religious and moral actions alone, altho this is the original and essential teaching of Buddhism. To demand this of men is to ask hens to go into the water. A heart that believes of its own strength is changeable as an image in the water; a heart that believes through the power of another is strong as a diamond. He who possesses the first believes in many Buddhas; he who possesses the latter, believes in one Buddha, as a faithful servant does not serve two masters. Accordingly, the adherents of this sect

honor Amida Buddha as the head of all Buddhas. There comes to view the remarkable phenomenon that a doctrine, which originally can only be called esthetic, has made its way through polytheism to monotheism. But we must never forget that Amida is to be essentially distinguished from the God of the Old Testament, for he is worshipped through an image; he is not the creator and upholder of the world; he is not eternal, for there has been a time when he was not yet Buddha, he is not almighty; he does not direct the destinies of men in this world, and does not punish sin; it is only in his great love and compassion to men, and in the wish that all may be saved, that he comes nearest to the idea of God. Whoever now sets his full trust in the grace of Amida has no occasion to leave house and home, and to seek redemption in cloistered seclusion far from the tumult of the world. He need not refrain from marriage or from the eating of meat, etc. Accordingly, this is the only Buddhist sect the priests of which have from of old been allowed to live and dress exactly like laymen. They are not tonsured, and wear no monastic garb. The office of priest is hereditary, and the high priest Atani is a descendant of the princely founder of the sect. Shiman belongs to the higher nobility; he is the *primus inter pares*, the most highly considered of all the heads of the Buddhist sects."

#### MADAGASCAR.

The Rev. George Cousins says in *The Chronicle*: "The work is still going on, tho greatly weakened and curtailed. The missionaries of the society hold a certain recognized position in Madagascar to day, and best of all, Protestant France is on their side. French Protestants are sending missionaries to join the English missionaries in Madagascar, and their friends are fighting a noble fight on behalf of religious liberty in Paris and all the great cities of France. They are contending not only for religious liberty, but for

the right of foreign missionaries of any nation who abide faithfully by the laws of the land to settle in a French colony, and work there just as French missionaries could settle in a British colony. They are trying to save for the Malagasy the open Bible and the free church life which they had received at the hands of their missionaries. 'Why,' asks Mr. Cousins, 'should the French want to get rid of the British missionaries who are loyal to French rule?' In a recent examination for admission to a high school, started by the French government in Antananarivo, out of 300 candidates who sat for a stiff extensive examination, a youth who had been trained in the secular side of the London Mission College, came out at the top, even beating in their knowledge of the French language all the pupils from Jesuit schools, in which the masters were Frenchmen."

—The Rev. W. Hockett, of Voni-zongo, Madagascar, says of the Jesuits: "They have declared themselves to be our bitter foes. They wear the garb, and they possess the spirit, of the mediæval times. All who possess the pieces of paper which they distributed were supposed to be true and loyal citizens, but those who did not were supposed to be rebels; the possession of the paper involving the embracing of Roman Catholicism. The Jesuits also made use of the services of paid spies, who were present at all Protestant meetings." Notwithstanding these facts, he sincerely hoped that the English missionaries would be able to live down the race hatred, suspicion and prejudice by steady work, believing in Christ's words that the meek shall inherit the earth. He also hoped, as public opinion in France became enlightened, that the Jesuits would be "better muzzled," and that espionage would cease with the then state of siege. A large number of the natives were sure to lose faith and become practically atheists, and others would become, nominally, Roman Catholics, but they would still

read their Bibles, and follow out Bible teaching. "If the Malagasy love anything, they love their Bibles." As proof of the consistency and heroism of the Malagasy Christians, Mr. Hockett told the stories of the martyrdom of Ratsimikotona and his sons by brigands, and of the "judicial murder," as an English gentleman of the highest position in Antananarivo called it, of Raindriamampedry, sixteen honors next in command to the prime minister, after the arrival of the French. As Raindriamampedry was dying, pierced by eleven bullets, in the presence of 50,000 or 60,000 mourning Malagasys, the people said his face shone like the face of an angel, and the French officers said he died "like a gentleman." A priest had offered him baptism "to save his soul," but he replied boldly: "No, I will die in the simple faith in which I have lived."

It has been surmised that the Queen was banished because she would not turn Catholic; but this is denied by the colonial minister in the French Senate. "Under the French flag," said he, "every one is free to profess what creed he likes." This sanctimonious speech was received with explosions of laughter from the senators. Mr. Pecksniff has evidently taken out letters of French naturalization, and has risen to high dignity under the Republic.

M. Escande, writing to the *Journal des Missions*, remarks that very many officers, higher and lower, are scrupulously attentive to carry out General Gallieni's orders in favor of religious liberty, but that from the nature of the case he is better acquainted with those who, intentionally or not, serve as instruments for the Jesuits. Thus: "The evangelist of Antananarivo has been arrested, sent to A., (the new residence of the commandant of A.) and there bound in chains. It is this evangelist, who, at A., had placed himself at the door of the Protestant church and had hindered the priest of A. from entering. It is he also who, at A. had proudly answered the Father: 'You

are a white Frenchman; I am a Malagasy Frenchman.' This shows you how energetically developed a character he was. Thanks to him, the Protestants refused to be persuaded over to Catholicism. He was an obstacle, and they have taken him out of the way. One Saturday evening the famous governor-general of this circle, R., summoned him to A. He had him tied up in such a way and in such postures that the poor man was one bruise. I thought they were about to try him at once. Not so. As he has been guilty of nothing except of having stood in the father's way, they prefer to detain him preventively; he is given over as a spectacle to the curiosity of the passerby, no doubt to inspire them with a salutary fear. As soon as he was in bonds, the priest precipitated himself upon A., and I., as an easy prey. The Protestant teacher of the former village, menaced with the fate of R., has fled, and is now at Antananarivo. At I., the father has made his way into our school and carried off our scholars. The religious and school work is totally ruined in these two villages."

"This procedure having succeeded, there has been a relapse into it. Still in the same region, that is neighboring to A., at T., the chief of the quarter, named R., and the governor R., (both Protestants) have been arrested and brought in chains to A. Soon after came the turn of the pastor and our teacher at I. Rumors discreetly spread by the agents of the fathers give us to believe that before long all the Protestant evangelists, pastors, teachers and governors, will undergo the same lot."

One Malagasy governor was told by the Jesuit that if he wished "to save his life," he would have to turn Catholic. But, like a true Jesuit, if he should be taken to task for this, he will be sure to declare that he meant to "save his life from hell!"

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[*Erratum*.—On page 785 in the October REVIEW, for "Gnostic dean" read "Gnostic dream."]

## English Notes.

BY REV. JAMES DOUGLAS, M.A.

*The Church Missionary Society.*—Work in Korea is made very difficult because of the gross superstition of the people; they are in continual terror—terror of the living, but most of all of the dead. The fear of demons and spirits of dead ancestors haunts and enslaves the people. They will not move after sunset from sheer fright.

Rev. F. T. Cole writes telling of his mission in the Santal Colony at the foot of the Himalayas. Part of his journeyings had to be taken through very rough country on an elephant. The villages were all visited, and in many instances a hearty welcome was given, there being some Christian villages in this district, Mr. Cole having visited this colony before. It is hoped that not only in the Christian villages, but throughout the route taken, blessing accompanied the words of testimony and experience spoken. The special mission meetings held at Bhagalpur were most cheering; many stayed to the after-meetings and implored forgiveness, and others testified to the blessing received. The lepers at the C. M. Asylum were visited twice during this mission, and stirring addresses given to the poor suffering lepers.

*North Africa Mission.*—Among the new workers, who have recently gone forth to labor in North Africa, are Mr. Harry Nott and Mr. Herbert Ernest Jones, who studied at Harley House and Cliff College, and also went through the usual course of Arabic at Barking. Both are young men of considerable promise. Their destination is Casablanca, Morocco. This mission has recently received the generous gift of £1,200 from one of the Lord's stewards. According to Mr. Morgan, the editor of *The Christian*, who has lately been traveling in Algeria and Tunis, the work of the above society is showing encouraging signs of the springing forth of the seed sown in past years.

Seed-sowing in Casablanca continues

from day to day—people listen to the earnest addresses given them, but make little actual response. The work has been much aided by the use of lime-light views shown on a white-washed wall, illustrating the life of Our Lord and many parts of the Scriptures. The people are delighted with this and gather to listen and look wonderingly and attentively. Both the stories and the pictures are new to them, and touch them wonderfully.

Mr. W. Reid, at Tripoli, finds his time fully occupied in attending to both the spiritual and physical needs of the people. Many come to the medical mission, who would not otherwise be there, but for their bodily needs, and often in getting help for these troubles they obtain salvation for their souls.

In connection with the medical mission is a book-shop, where copies of the Bible and books helpful because of their bearing on the Bible may be had. This is an interesting branch of work, and is in favour among the more highly educated of the people.

*The London Missionary Society.*—The Rev. W. G. Lawes, of New Guinea, writes comparing and contrasting the condition of New Guinea twenty-two years ago with that of the present time. Then "Darkness covered the land and gross darkness the people." Now, "The people that walked in darkness have seen a great light; they that dwelt in the land of the shadow of death upon them hath the light shined."

After twenty-two years, although much still remains of heathenism, a great and marvelous change is manifest. From East Cape to the Fly River in the west, covering a distance of 700 miles, are many centers from which light is being diffused. Ninety churches are dotted like light-houses along the coast. The appearance of the people has changed—the wild look of suspicion has gone. The Sabbath is observed even in many heathen villages, while 1,350 men and women are profest followers of Christ.

*Drought* has again visited Bechuana-land and the news from this part is very serious. This is the third year in succession noted by the absence of rain, and great distress is the result.

*Amoy*.—Good work is being done in connection with the three missions under the pastoral care of Mr. Sadler. The mission in Hui-an district has 23 churches and outstations, while that in the North River has now assumed a phase of much interest, the Gospel touching men of the literary class, a class of all others in China the most difficult to teach. The third mission is that of the Teng-Chic, which is still in an initial stage, but not without tokens of encouragement. Two little chapels have been opened and eight persons have been baptized.

*Presbyterian Church of England*.—The Hakka churches have at length taken the first step toward self-support. Two churches are uniting for this object—the central, Wukingfu, and another; the two together providing a stipend, and being allowed to call a minister. This event marks a long desired “forward movement” in the Hakka work. “Tell the Church at home,” one of the Wakingfu elders said, “that we are ashamed of our slowness; we are like children who have been nourished too long by their mothers.”

The work is extending in the Hakka region. A new station has been opened at Sinsa; and the people are most ready to hear the Gospel. At Phai-liang, in the south of the Hakka field, desire is expressed for the opening of a place of worship; while not far from the station of Upper Sands, there is a place called Lower Sands, where it is reported that the people in great numbers are desirous of worshiping God and are also eager to open a place of worship for themselves.

Hitherto the Presbytery of South Formosa has not included any ordained native pastors, but two groups of churches are now about to call ministers. The two ordinations will be a memor-

able milestone in the march of the mission in Formosa.

*Aleppo*.—Recently the Synod, at the request of the Jewish committee, authorized the ordination of Mr. Christie as missionary teacher at Aleppo. The field there, so far as its 115,000 Jews are concerned, is quite unoccupied, though the work now being undertaken may fairly be looked upon as the resumption of the work begun by Mr. Grant Brown of the United Presbyterian Church over 37 years ago. Mr. Christie instanced, as one of the reasons which determined his choice of this special field, the feeling that he had that but few have the care of the Jews laid on their hearts.

### THE KINGDOM.

—*The Church Missionary Intelligencer* tells of a woman brought up in the highest ranks of society who found her income suddenly reduced to what might well have seemed the very minimum allowance for maintenance under tolerable social conditions. She contrived, however, by dispensing with servants and by other self-denying economies, to reduce expenditures to about one half of the diminished income, saving £70 a year to help missions. Then, by numerous means, as ingenious as laborious, she earned a further sum of £200, assisting missions to the extent of \$270, nearly twice her own income. And her life—one long act of self-denial as some would esteem it—is, by her own confession “one long song of praise.”

—The man who finds the pages of the missionary journals dull and unprofitable, simply confesses that his taste has not yet been refined so as to appreciate the surpassing interest that attaches to the story of the endeavors of Christian men and women to extend the kingdom of God on earth. The man who says he has no time once a month even to review the record of achievement, and to hear the report of the generous munificence of the Church at large in behalf of these causes, in

that plea acknowledges that he measures values by a false standard, that he has never yet learned "what is of most worth" in news, in effort, in human aims and aspirations.—*Assembly Herald*.

—No friend of missions can afford to omit from his reading H. M. Stanley's article in the October *Atlantic*, on "Twenty-five Years' Progress in Equatorial Africa."

—Mr. Poultney Bigelow says in his book on "White Man's Africa" that one locomotive has done more toward civilizing Africa than all the missionaries since Livingstone. He says in the same book that civilization in the Portuguese possessions is at a standstill on account of the dishonesty of the officials. How short-sighted of the Portuguese government not to import a few locomotives in order to reform those wicked officials. Great is the logic of the anti-missionary traveler.—*Advance*.

—*The Dial*, in reviewing Sir Harry Johnston's book on Central Africa, and especially his charges against the Christian missionaries, comes to their defense with the following comment: "The missionary is not likely to be a universally popular man in a community largely made up of "aggressively ungodly" people, to whom his presence is a restraint and his ways are a rebuke; and to whom, moreover, all profession of piety is "cant," and who would naturally resent a decent attitude of official aloofness from loose ways and loose company as savoring of "arrogant demeanor," and the spiritual conceit of the "unco guid." In point of fact, there is, as it seems to us, a fundamental rivalry between the African missionaries and the army of self-seeking or merely nomadic adventurers now streaming thither in the wake of the Rhodeses, Jamesons and Barnatos.

—The plan of foreign missions is substantially the same in all churches, and may be briefly stated: First, to send out living men and women, the best and the best educated that can be

found, to teach and preach and live the Gospel. Second, to equip them just as mercantile agents and explorers are equipt for the new climate and conditions in which they have to live, and to furnish them, as far as possible, with the strongest weapons of civilization—the printing press, the school, and the hospital. Third, to draw into the work as rapidly as possible an army of native workers, that the Church in every land may belong to the people of that land, and embody the Christ-life in their own forms of thought and speech. Fourth, to administer the enterprise on sound business principles.—*Gospel in all Lands*.

—The Archbishop of Canterbury, preaching in St. Paul's Cathedral at the close of the Lambeth Conference, said: "The Christian who has learned in some degree to understand that marvelous love beyond all love, he assuredly will find that of all things that he can do there is one beyond all else that will knit his very heart to God, and that is the longing desire and the earnest labor to give to others what is such a blessing to himself. He is but half a Christian who is content to receive what the Lord will be graciously pleased to give, and thinks only of the grace that shall enter into his own soul, and shall penetrate and purify his own life, and casts no thought upon the many for whom Christ died, and over whom the death of Christ has not yet any real power, because they have not heard of His name. That Christian is not really living the full Christian life who forgets that which the Lord gave the Church to do in the beginning, and takes no part in prayer for the conversion of the world, and takes no part in sending forth those that shall undertake the task."

—Talk of bravery! talk of heroism! The man who leads a folorn hope is a coward in comparison with him who, on Tanna, thus alone, without a sustaining look or cheering word from one of his own race, regards it as his duty to hold on in the face of such dangers.

We read of the soldier, found after the lapse of ages among the ruins of Herculaneum, who stood firm at his post amid the fiery rain destroying all around him, thus manifesting the rigidity of the discipline among those armies of ancient Rome which conquered the world. Mr. Paton was subjected to no such iron law. He might, with honor, when it was offered to him, have sought a temporary asylum in Auckland, where he would have been heartily received. But he was moved by higher considerations. He chose to remain.—*Bishop Selwyn, of John G. Paton.*

—A striking indication of the progress of Christian missions is seen in the transfer of emphasis from the early years of this century. The annual report of the Church Missionary Society calls attention to the fact that an early report congratulated the society on the fact that the work abroad was growing so much that the committee *had been able to spend the entire income!* a thing which had been impossible before. The same interesting situation occurs in the early history of the Baptist Missionary Union. In 1835 the income was so largely in excess of the opportunities for use on the fields then occupied, that at the annual meeting the Board was instructed “to establish new missions in every unoccupied place where there may be a reasonable prospect of success, and to employ in some part of the great field every properly qualified missionary whose services the Board may be able to obtain.” In those days the prayer of God’s people was for the opening of new and wider fields for missionary effort. *Baptist Missionary Magazine.*

#### MEDICAL MISSIONS.

—Says Mrs. Isabella Bird Bishop: “I think it is not fully recognized that every system of medicine prevailing in the East is connected with sorcery, demonolatry, and witchcraft, not to speak of brutal and torturing treatment, and the thousands of lives an-

nually imperiled and lost. There is a close connection between medicine and extraordinary superstition and wickedness; and the sorcerer is summoned on almost all occasions, or the wizard, or some prophetess, who professes openly to being in league with spirits of the world. Sickness is supposed to be the work of demons, and the sorcerer is called in with his wand. And in comparatively enlightened Japan they believe the power of healing is connected with a divinity, and thus there is no worship more constant and continual, and no power possibly more believed in, in Japan, than that of Binzuru, the god of medicine.”

—“You take the Bible to the heathen, and they spit upon it, or burn it, or throw it aside as worthless and harmful. You preach the Gospel to him and he may regard you as a hireling who makes preaching a trade. He may meet your arguments with sophistry, your appeals with a sneer. You educate him and he may change from a heathen to an infidel. But heal his bodily ailment in the name of Christ, and you are sure at least that he will love you and bless you, and that all you say will have to him a meaning and power not conveyed by other lips.”—*Dr. Post, of Beirut.*

—First of all, as our societies gather in prayer-meetings this month, let us unite in hearty thanks to God that He has called an increasing number of medical women into missionary service these last years. Has the noble profession of medicine ever made a nobler contribution to the good of our race than through these bands of healing women, gone abroad into lands of darkness?—*Woman’s Work for Woman.*

—Twelve years ago the representation of the London medical schools in the mission field was close on *nil*, but to-day the London School of Medicine for Women has 31 representatives abroad, the London Hospital Medical School has 17, St. Bartholomew’s 10, St. Thomas’ 5, University College 3, while

6 other London medical schools have each 1 or 2.—*Medical Missions.*

—The Church Missionary Society is sending out 8 medical missionaries this year, whose faces appear in the October *Intelligencer*, and an exceptionally fine looking company they are.

—The governor-general of Algeria has given the charge of a medical mission in the mountains beyond Biskra to a woman graduate of the University of Paris, Miss Chellier; her chief work will be the care of the native women and children, and she has already gained experience by making two successful journeys into that part of the country, placing trained nurses at the various stations.

—The deaconess movement first took hold of American Methodism at the general conference of 1888, less than 10 years ago, but it has spread like a flame of holy fire until almost every nook and corner of our Zion are affected by it. The official duties of a deaconess are: "To minister to the poor, care for the sick, provide for the orphan, comfort the sorrowing, seek the wandering, save the sinning, and, relinquishing all other pursuits, to devote herself to these and other forms of Christian labor." Was a more Christ-like mission ever designated in terser or more expressive and winning terms?—*Methodist Christian Advocate.*

—The Chicago Deaconess Aid Society supports 20 deaconesses, who give their entire time to what may be termed practical Christianity, namely, visiting and caring for the sick, caring for homeless little children, and the helpless aged. The worthy poor are assisted in finding work, and food and clothing are given in emergency cases.

#### UNITED STATES.

—The N. Y. *Times* is authority for the statement that during the "hard times," 1893-'96, by certain men of wealth not less than \$121,000,000 have been given in the United States to found or endow such public institutions as

colleges, libraries, museums, hospitals, etc.

—According to the *Examiner* Rev. R. S. McArthur figures it out that it costs the Baptists, on an average, but \$209.43 for each missionary, natives included; the Methodists, \$269; the Presbyterians, \$309.50, but the Christian Alliance, \$499.10, tho Dr. Simpson, the head of the society last named, has been claiming that his work far excelled in the matter of economy.

—We easily forget that not a few organizations, which are not missionary in name, are indispensable to the work abroad; the Bible societies, for example. It will also be a surprise to many to be told that the American Tract Society, for twenty-five years, has donated \$100 annually to a single mission, that of the Lutherans (General Synod) at Guntur, India.

—Think of it! A camp meeting of 2,000 Christian Indians held in South Dakota a few weeks since. That "Mission Conference" consists of representatives from all the Congregational and Presbyterian Churches among the Sioux of North and South Dakota and Nebraska, and the membership includes the pastor of each church, its deacons or elders, the clerk and treasurer, and one delegate; also from the woman's missionary sewing society in each church, the president, secretary, treasurer, and a delegate, and from the Y. M. C. A. and Christian Endeavor Society of each church the same representation. The questions discussed were such as these: How to increase the interest of believers in the study of the Bible; What can be done to decrease the mortality of the Indian race? The education of our children; How the Gospel may be most speedily brought to bear upon the heathen mind; The self-support of our Indian churches. The Indians were very active in these discussions. The churches represented have their 2 native missionary societies for the carrying on of work among the more heathen of their own people, es-

pecially west of the Missouri, and in North Dakota and Montana. The 11 Indian Congregational churches contributed \$1,056 during last year; and the 23 Indian Presbyterian churches, \$1,041. Besides supporting their own native missionaries last year, the Congregational Indian Native Missionary Society gave \$300 to the A. M. A. All of which indicates plainly that to the red man genuine goodness is possible, even this side of the grave.

—The Methodist Church now expends about \$9,000 a year in mission work among the Indians, among whom it supports in whole or in part 29 missionaries, and has 1,513 Indian members and 436 Indian probationers. There are 31 missions, of which 18 are in Michigan, 5 in New York, 2 in California, 2 in Washington, 1 each in Minnesota, Montana, Oregon, and Wisconsin. The mission among the Navajos in New Mexico has been transferred to another church.

—Mr. Edward Marsden is a Tsimpshean Indian of southern Alaska, and is not an Eskimo, as *The Outlook* lately stated. He is by trade a steamship engineer and machinist; and, since he graduated from Marietta College in 1895, has been studying theology and law in Cincinnati. Next spring he returns to Alaska as a preacher, educator, and adviser to his people.

—Prof. J. W. E. Bowen, of Gammon University (colored), Atlanta, Ga., has lately written an article, full of sparkle and force, in behalf of the higher education of the negro, whose burden is that we can not settle this question by the color of the skin. Do with Africans as with Americans, English, Germans, French—give them a chance.

—The Methodist Church has in the South 18 colored conferences, with over 1,700 preachers and over 260,000 members and probationers, and expends for them this year, \$43,545.

—Rev. John F. Purser, missionary at New Orleans, writes as follows: "My

heart has been greatly rejoiced by the conversion of 5 Chinamen in our Chinese mission school. I baptized 3 two weeks ago, and will baptize 2 more to-morrow night. Large crowds witnessed the baptism. These Chinamen belong to the better class—3 are merchants, and they give the most satisfactory evidence of their conversion. In the same letter Dr. Purser alludes to arrangements now being made by which 100 Chinese boys are to come from Hong Kong, China, to New Orleans to receive an English education.—*Mission Journal*.

—The Disciples are rejoicing that in their missionary giving the \$100,000 mark has at length been passed. During the last four years there has been a gain in the receipts of more than \$40,000.

—While the Methodist church is endeavoring to pay its missionary debt of \$100,000 by a subscription in shares of \$20 each, Bishop Hartzell writes from Africa that he and his wife will each take one, "the Congo mission conference, few in numbers, but mighty in faith and sacrifice, will take 2, and Liberia, struggling in her poverty to help herself will take 5 shares—9 in all from Africa."

—Recently there arrived in Chattanooga 21 Mormon missionaries. It is said Chattanooga is the headquarters of about 400 of these emissaries of Mormonism, whose whole time is occupied in house to house visits, proselyting among the mountain people of Tennessee, Kentucky, Alabama, North Carolina and Georgia.

—Be it known to all the saints that the Roman Catholic "Non-Catholic Mission Work" now has no less than 15 groups, or bands, of priests at work night and day, North, South, East and West, to capture this land for the Pope. And this is the prayer they are bidden to put up: "O Immaculate Virgin, Mother of our Lord Jesus Christ, Mother of Grace and Queen of the Kingdom of thy Son, humbly kneeling

before thee, we beg thee to have a special care of this country in which we live. It was once dedicated to thee, and it by right belongs to thee; all its children are thy children. Again do we consecrate it to thee, again do we dedicate it to thee as thy own. We place under thy protection all our brethren, those multitudes who know thee so little, or who know thee not at all. May thy prayers bring back these blinded ones to the light of the true Faith! May thy intercession lead us all to a closer union with thy Divine Son!"

### EUROPE.

**Great Britain.**—While in the British Isles there is an ordained minister to 1,088 of the population, the proportion in heathen and Mohammedan lands is one missionary to about 220,000.

—By the British and Foreign Bible Society a staff of 660 colporteurs are employed in carrying the Scriptures to remote districts in France, Belgium, Germany, Austria, Hungary, Roumania, Servia, Bohemia, Italy, Spain, Portugal, Poland, Russia, Siberia, Central Asia, Turkey, Greece, Crete, Cyprus, Asia Minor, Syria, Palestine, Arabia, Egypt, Algeria, Morocco, the Canaries, South Africa, the Mauritius, Persia, India, Ceylon, Malaysia, Sumatra, Java, Borneo, Celebes, China, Japan, Korea, South and Central Africa, the West Indies and British North America. The greatest work is being done in Russia and Japan. Dr. Cust has prepared a most interesting and remarkable table showing the languages and dialects added to its list of translations by this society between 1837 and 1897. The number is 196, viz., 23 European, 63 Asiatic, 32 of Oceania, 60 African, and 18 American and West Indian.

—The Church Missionary Society sends out this year 85 new representatives to the foreign fields.

—The restrictions as to marriage which Bishop Ingram thinks it would be wise to impose in West Africa, have

for the past 20 years been rigidly imposed and cheerfully endured for the work's sake in the Uganda Mission. The conscientious and persevering patience of the missionaries through the long years when it was not thought safe for women to join them in the field have not attracted much attention from the outside world, but they have been noted by the committee with thankful appreciation. The latter have never thought that celibate missions were in themselves preferable either in Africa or elsewhere, and they have desired both for the welfare of the missionaries, and in order that Christian family life might be exemplified by Europeans in Uganda, to remove the restrictions at the earliest possible date. Some of the considerations which had weight when the restrictions were imposed, remain to-day unaltered. Others, on the contrary, have been within the past few months, and are being every day, greatly modified. On reviewing the question under the new conditions, the committee have decided to relax their prohibition about a year hence, and the special regulations which will be applied, when the time arrives, have been sanctioned and communicated to the mission.—*Intelligencer*.

**The Continent.**—The *Société des Missions Évangéliques de Paris* had recently the joy, for the third time, of ending its financial year without a deficit. Not only have the resources for the special work of the Zambesi and Madagascar abounded, but the gifts for the general work have been increased to 24,000 francs above those of the previous year. The whole amount received was 629,000 francs.

—The Belgian Missionary Church has grown in ten years from 26 churches to 52, from 17 pastors to 30, and the budget from 130,000 francs to 176,000, while 17 new places of worship have been built.

—The year 1896 marks a development of some importance in the home department of the Swiss Romande Mission

since the Intercantonal Pact for Mission-work, sanctioned in 1895 by the Synod of the Free Vaudois Church and the Presbytery of the Free Church in Geneva, has also been adopted by the Synod of the Independent Church in Neuchâtel. The association therefore, of a third church with those two already engaged in foreign work, has necessitated the revision of the *Traité d'association* of 1883 and the introduction of a new element into the Romande Committee; in accordance with a law recently framed, this is, for the time being, composed of seven delegates from the Vaud canton, six from Neuchâtel, and two from Geneva. The foreign department of the Society's work also displays evidence of progress. By the native church in Lorenzo Marques, which with its annexes numbers nearly 900 converts, there was recently handed to the Swiss agent a purse of 500 francs, or to speak more correctly, a tobacco-pouch containing that sum in farthings! Lorenzo Marques is beginning at length to taste the sweets of restored peace; the assertion of Portuguese power, unhappy in its action, has proved beneficial in its effect. Heathenism in the overthrow of Goungounyane has been stript of its prestige, its elements have lost their cohesive force; trouble, in this wide sphere, has opened many new doors and softened many obdurate natures. As if an anticipation of such an emergency, a larger number than usual of candidates have been led to offer for foreign service—13 in all.—*Intelligencer*.

—At the end of the last fiscal year the Unity's Elder's Conference, which has charge of the foreign missions of the Moravian church, found itself facing a deficit of \$29,009, though the most scrupulous economy had been exercised. The missions of these were thus in a critical condition, but in the exigency, Mr. J. T. Morton, of London, England, a Quaker, offered to pay the entire debt on condition "that no retrenchment be made at any point in the mission field."

—Since 1884 the friends of Foreign Missions in Protestant Germany have contributed \$1,125,000 towards the maintenance of Christian schools in heathen lands.

—The German Relief Society reports an income of \$90,000 in contributions, of which \$40,000 were at once devoted to the relief work in Armenia, and the same amount will be used for the establishment of homes for 700 Armenian orphans. Female physicians will be sent to Oorfa and Van.

—The "Pilger" Mission (St. Chrischona), whose institutions are located on a hill of the Black Forest, near Basle on the Rhine, and whose men are found as preachers, teachers and evangelists all over southern Germany, Austria, Switzerland and America, has again taken up the work of foreign missions by sending two good men to northern China. Others will follow in the near future.

—Luther Johannes, the son of Pera Johannes, the pastor of the Nestorian Lutheran Church at Vasyrabad, in Persia, will enter the mission college at Hermannsburg, in order to fit himself for future work in Persia. His father is a graduate of the college. Some families in Alsace have been his friends and supporters for years.

## ASIA.

**Islam.**—Mr. Gladstone says (and pity 'tis, 'tis true): "The pain, shame, and mischief of the last two years in the eastern policy transcend entirely the powers of any language I could use concerning them. The sum is this: 1. A hundred thousand Armenians have been slaughtered, with no security against a repetition and with greater profit to the assassins. 2. Turkey is stronger than at any time since the Crimean war. 3. Greece is weaker than at any time since she became a kingdom. 4. All this is due to the European concert—that is, the mutual hatred and distrust of the powers."

—The Aintab hospital, bearing the name of Azariah Smith Memorial, is connected with the Central Turkey College. During the last year the number of free patients at the clinics has been 2,993, while in the clinic for women Dr. Hamilton has treated 861 cases. Including all out-patients and patients within the hospital, 20,964 professional calls have been made. As indicating the diverse nationalities that find a home in Central Turkey, it may be stated that of the 201 patients in the wards of the hospital, 123 have been Armenians, 60 Turks, 5 Arabs, 5 Koords, 2 Syrians, 2 Jews, and 1 Gregorian.

—A report received from Pres. Gates, of Euphrates College, Harpoot, Eastern Turkey, says that the total attendance in the departments has been 646, of whom 64 are in the college proper, 81 in the high school and 801 in the intermediate, primary and kindergartens. This is an increase of nearly 300 over the maximum attendance at any time previous to the massacres. For tuition and board of pupils the college has taken \$3,307. The girls' department, with an attendance of 428, is carried on in hired buildings, as all of the buildings of that department were burned two years ago.

—From Oroomiah, Persia, Mr. Blackburn reports that as fruit of the revival last winter over 400 have been added to the church, and about 200 more would join at the next communion. This is the largest accession in any year since the founding of the mission.

—The Boys' School at Teheran closed a prosperous year on June 8. Of its 134 enrolled pupils, 70 were Moslems, 50 Armenians, 13 Jews, and 1 Zoroastrian.

—The new German church at Jerusalem, which has been in construction for some time, will be completed next year. It will cost about £40,000, and will be the most imposing Protestant

church in Jerusalem. It is reported that the German Emperor will visit the Holy City for the purpose of opening the church.

**India.**—Not long since in an address given in London Mr. James Bryce gave his impressions of religious work in India, and declared that the longer one stays there the more evidence one has that the future well-being of this country, and above all the extension, permanence and quality of British influence depend largely upon the progress of missions.

—For eight years in succession the growth of the poppy in India has not prospered. The Indian Government, in the first instance, fell back upon the reserve stock laid up at Patna and Ghazipur against unfavorable seasons. As no favorable season appeared, all the reserve was swallowed up in the endeavor to put on the market as much as would keep the sales up to the ordinary standard. Thereafter, the crops still continuing to be deficient, a larger acreage of cultivation was secured, but without avail. The cultivators were stimulated to do their best by an increase of an additional rupee per seer, but all in vain. The deficit this year amounts, according to the Indian Government statement, to Rs. 419,000, and a Government estimate for next year is that there will be a loss amounting to Rs. 1,130,000.

—Among the 1,000 temples in Brindaban there is one built by two rich bankers of Mathra at a cost of \$2,250,000. The food of the idol costs \$15,000 yearly, and other expenses amount to \$12,500. The managers of the temples in Brindaban are determined that no Christian place of worship shall ever be built there. They kept out the Mohammedan mosque during the 800 years of Mussulman rule. Six years ago the Methodist Church began work in Brindaban, and now the presiding elder of Agra district, Dr. J. E. Scott, of which it is a part, has 15 appointments.

—The Christian Alliance has 18 mission stations in India, divided among the states as follows : 8 in Berar, 5 in Guzerat, 4 in Khandesh, 8 in Bombay.

—At a recent anniversary meeting of the London Missionary Society the Rev. I. H. Hacker of Neyoor, Travancore, asked his hearers to look at the results of mission work with the eye of the prophet, who saw the king's chariot stopt by the floods of rain, and not with the eye of his servant, who only saw a cloud like a man's hand. The promise of ultimate success in India was that "Christ is there." The influence of Christ's teaching is swaying, molding, and guiding the lives of men, and they are almost unconscious of it. In this connection he told of a native judge who scorned the idea that the missionaries could ever convert such as he to Christianity. "No," was Mr. Hacker's reply to him ; "I may not get you, but my sons will get your sons, and my daughters will get your daughters."

—Since last November the Bishop of Tinneveli has been permitted to confirm more than 2,000 native Indian converts.

—The experiment of the Leipsic Mission in buying large tracts of land and settling on them persecuted and impoverished Christian pariahs is imitated by the Basle Mission on the West Coast, the Scotch Mission in the Sengelpat province, and the Propagation Society in Trichinopoly.

—Ma Hnin Aye, the old Burmese lady of Tavoy, who has recently given 5,000 rupees to the Baptist Missionary Union for the use of the Tavoy Burman mission, died May 20, aged seventy-nine years. She had been in feeble health for a long time, and for nearly two months confined to her bed awaiting her release.

**China.**—The Baptist Missionary Society of London, in addition to maintaining one of its missionaries while engaged in the preparation of Christian

literature for China, has also decided to make an annual grant of £100 for the same work, and expresses the hope that other missionary societies will help in a similar manner.

—"We may safely estimate," says the Rev. J. Hudson Taylor, the founder of the China Inland Mission, "that not less than 15,000 to 20,000 souls have accepted Christ through God's working with us during the last thirty years."

—In the China Mission of the English Presbyterian Church there are 18 ministerial missionaries, 11 medical missionaries, 4 missionary teachers and 22 agents of Women's Missionary Association. The communion roll has risen during the past year from 4,650 to 4,946. The total membership, including adults and children, is 8,621. There are 15 native pastors supported entirely by their own congregations. There are 53 theological students and 47 native preachers.

—Mr. Whittemore writes of the Whang Hai Doh section of the Pyeng Yang field : "Last October there were reported from that province 8 churches, or better, congregations. To-day, there are at least 23; more than all those connected with the whole station last year."

—The Wenchow Mission of the United Methodist New Connection Church has increased fourfold in five years, and has now 7 circuits, 100 chapels, 1,804 members, and 649 probationers. Last year 200 members were added.

—In Manchuria the Scottish United Presbyterians and Irish Presbyterians join in building up one church. Already there are : 1 native pastor, 17 elders, 165 deacons, 63 chapels and 41 other places of worship, 5,802 members and 6,300 inquirers. The contributions were £700 last year.

—Mr. Denby, the United States Minister at Peking, has achieved another victory for the cause of missions in

China. The Chinese Government has hitherto maintained that, however willing, it was unable to protect fully those foreigners who go far into the interior of the country. Mr. Denby has persistently claimed that it was able to do so, and was bound to do so; that missionaries, or any other foreigners, have a right to go where they please in the Empire, and to expect full support of the Chinese Government wherever they may be. Almost more important than this is the privilege he has secured for them of purchasing land. Hitherto this has been denied, and foreign property has been held in the names of Chinese. Now they are free to buy and hold property in their own names. Another scarcely less important concession is the promise that governors who prove themselves careless about the enforcement of law shall be adequately punished, not merely removed from office and made to pay a fine often little more than nominal.—*Independent*.

**Korea.**—Dr. H. N. Allen, who has been nominated for United States minister to Korea, was one of the first missionaries sent to that country. He is a graduate of the Ohio Wesleyan University, and in 1884 he went as a medical missionary to China under the auspices of the Presbyterian Church, and about a year later began work in Korea. During President Harrison's administration he was in this country for two years in charge of the Korean embassy, and later was appointed secretary of the United States legation in Korea, which position he has since held. He had charge of the Korean exhibit at the World's Fair in Chicago.

—The Korean Christians of Gensan, in response to an account of the suffering in India, brought generous contributions to Mr. Swallen. One man brought \$10—a very large sum to a Korean. Another, whose wages are \$10 a month, brought \$2, and his wife sent her two wedding rings, which in Korea are always worn in pairs, never singly. These rings are heavy and

made of silver and, with a silver hair-pin, constitute the chief ornaments which an average Korean woman possesses. The type of Christianity in Korea may be judged by the fact that many wedding rings as well as considerable money have been sent from Christians in the northern field down to Seoul to be used for relief in India.

**Japan.**—The Japanese are very fond of music, but our Western music is most inharmonious to them. However, as their music is just as unpleasant to us, we are quits on that question. Some of them have changed their opinions of late years, but they used to say, "Children, coolies and women may find pleasure in European music; but an educated Japanese could never tolerate it." That is something like the opinion of the natives of India, whose mournful *bhajans* sound so monotonous to us. "The English," they say, "have done a great deal for this country; they can do almost everything better than we can, but they can never excel us in music—never!" The Japanese ladies, like those you see in pictures, are very carefully taught, and greatly enjoy singing and playing for their visitors.

—Rev. Henry Topping writes in *Gleanings*: "We have recently adopted the envelope system of weekly offerings. We are much pleased that so 'foreign' a custom should be so graciously adopted; and particularly, that the regular passing of the collection bag should be acquiesced in, for the Japanese shrink from publicity in giving money as they also do in receiving it. They regard such publicity as vulgar, fit only for the shops. Their sense of propriety prefers rather that their salary be handed them in a sealed envelope without remark, or, better yet, left where they will find it. Therefore we rejoice in such evidence of their willingness to become a separate and peculiar people for Christ's sake."

—The proprietor of a large coal mine, where 800 people are employed, has invited a Lutheran missionary to visit his

mine regularly and preach to his people. This man is not a Christian, but he furnishes a place for meeting, attends himself, and wants the men taught Christianity, because he says it will make them honest, obedient and virtuous. The uniform testimony of the missionaries is that the people generally are willing to listen to the preaching of the Gospel, and that there is very little open hostility.

—Some proprietors of a silk factory in Yokahama, Japan, where over 100 girls are employed, desired a Bible woman to come to their factory to hold religious services, saying they would gladly give one hour morning and evening for daily prayer and Bible readings with the girls.

#### AFRICA.

—Whoso would watch the signs of the times for the Kingdom as touching the Coptic church in Egypt, will do well to read an article in the *Contemporary* for May, by "A Coptic Layman," entitled, *The Awakening of the Coptic Church*.

—Bishop and Mrs. Hartzell left Liverpool October 2d, for Cape Town, South Africa. After spending some time in the study of the Wesleyan mission and educational work in British South Africa, it is their intention to proceed overland to the seat of the Methodist missions on the East Coast at Inhambane, visiting on the way the Transvaal, and thence into Portuguese territory, where our missions on Inhambane Bay are situated. It is the plan of the Bishop to be in Monrovia by February, 1898, in order to hold the Liberia annual conference at that time. After visiting the missions of the West Coast again, and examining their progress since his former visit, we hope to hear his report from the field and his plans for future work.—*Pittsburg Christian Advocate*.

—The Christian world justly admires the courage and Christian devotion of Bishop Taylor and the men

associated with him in the attempt to establish industrial missions in Africa. We would by no means fail to give them their due meed of praise, tho their proposed method of operation never commended itself to our judgment. But we have often been told that the scheme on which the good bishop planned to prosecute his evangelistic work ought to displace the methods heretofore adopted and now in use by most missionary boards. Not a few individuals and churches have withdrawn their support from the older organizations in order to contribute to this new effort, which seemed to them so economical and effective, and was prosecuted with such heroic faith and confidence in God. But experience must decide as to what is wise and economical. It is a question of methods. Certainly, in answer to that question, facts should be made known. It is with no desire to discredit what has been done, but solely to aid our friends in judging as to the best methods for prosecuting the work of evangelizing the world, that we call attention to facts recently presented from the most reliable source in reference to Bishop Taylor's industrial missions in Africa. Bishop Hartzell, of the Methodist church, the successor of Bishop Taylor, has just made his first tour of these industrial missions, and he reports the results as he now finds them, 10 years from the commencement of Bishop Taylor's work. Within that period 50 stations have been opened and 88 missionaries sent from foreign countries, most of them from America. Bishop Hartzell states that "the results have, as a whole, been disappointing," and he gives the following facts. The expenses of the stations were far beyond anything anticipated, and many of the missionaries sent out proved themselves unfit for their work. Only 13 of the 88 persons sent out 10 years ago are now in the field—4 preachers, 1 layman, and 8 women. Some have gone to other churches, but most of them have returned home. Of the

50 stations opened, 29 are said to be occupied, but of the 29 "fully one-half are doing but little." As to the outcome of the industrial work, Bishop Hartzell states that coffee raising was depended upon largely as a source of income, but of the 45,000 or 50,000 coffee trees planted, "scarcely 15,000 have been saved from being choked to death by grass and bushes," and that after careful inquiry at the 29 stations now occupied he finds that the total amount of coffee sold will not exceed \$200 worth.—*Missionary Herald*.

—Mr. Charles Reeve, who has initiated a mission upon "faith lines" at Poona, is now traveling through the Australian colonies, calling for recruits willing to accept service on such terms, and scores are volunteering. Mr. Reeve returns to India at the end of the year with a strong contingent of laborers, male and female, accompanying him.

—The Paris Missionary Society is working in South Africa in Basutoland, east of the Orange Republic. There are there 23 French missionaries, 3 native pastors, 250 catechists and teachers, 16 stations, 140 out-stations, 15,000 adult Christians, and 7,500 school children. The Bible was translated into Sesuto by Casalis, Mabile, and Ellenberger, 1849-76. Last year a manual training school was opened by the mission, where young Basuto are taught useful trades. Chief Lerothodi was so much pleased with this new enterprise that he assest his people \$20,000 for the building of another such school, which will be placed in charge of the missionaries.

—The workers of the Society for the Propagation of the Gospel experience much difficulty from the debasing effects of the system of witchcraft on the people of Kaffraria. From a very interesting account of their missions in that country, we quote the following: "Any sickness which is at all persistent or unusual is, I believe, supposed by the heathen Kaffir to be the work of some individual who is trying to de-

stroy him, and it is then that recourse is made to the witch-doctor to discover and to punish the supposed offender. The wizard who causes the evil is generally credited with certain agents by whom he can work vast evils amongst his fellow-beings. One of these agents is the baboon, who is called at night to perform various errands of mischief in the kraal of the offending person. Another is the lightning-bird, through whom the wizard can control the lightning. Another is the Tikoloshe, who is a small evil spirit in the form of a dwarf."

### ISLANDS OF THE SEA.

—The following statement recently appeared in an English paper: To avert the ruin which threatens, where it has not already overtaken, Evangelical missions in Madagascar under Jesuit intolerance, 5 distinguisht French Protestant pastors and professors have gone out, and are expected at Antananarivo about this time. The Free Churches of France united with extraordinary enthusiasm to send them forth, pledging themselves at the same time not to neglect any of their existing missions. M. de Seynes, president of the Paris Society for Evangelical Missions, declared to a crowded meeting that while the revolt of Fahavalos showed the risks of civilizing barbarous natives, a worse insurrection threatened Frenchmen in Madagascar—an insurrection against justice, the rights of conscience, and the faith of treaties. The outrages of the Jesuits, as reported by MM. Kruger and Lawga, and the loyalty of the British missionaries to the new French *régime* in the island, have produced a strong impression on members of the Senate and the Chamber of Deputies.

—Aneityum at the South, and Santo at the North, about 400 miles apart, are the poles of the New Hebrides group. Work first began on Aneityum fifty years ago, and success was great. Northward, island after island, has the mission grown. One of the latest stations founded is that of North Santo, where a Mr. McKenzie is settled, and here too the work prospers, and 12 converts have recently been baptized.

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